THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion Berkeley, Calif.

VOL. XXXII, No. 3 JULY, 1925

Evolution in the Plan of Creation — William C. Dick — 257

Reflections on Current Topics — Malcolm E. Nichols — 278

The Religion of Sleep — William L. Worcester — 288

Spheres and their Extension — Paul Härtli — 294

"Johnnie Appleseed" — J. B. McLachlan — 302

Swedenborg's "True Christian Religion" — William F. Wunsch — 308

Personalism and the Problems of Philosophy — Austin Warren — 315

Three Great Types of Religion — William F. Wunsch — 332

(For Editorial Department, see next page.)

EDITORIAL DEPARTMENT

Editorials :

World Problems LEWIS F. HITE - - - - - - - 342
Our Outlook on the Christian World WILLIAM F. WUNSCH - 353

Biblical and Doctrinal Studies :

Persisting in Prayer Until Answered EVERETT KING BRAY - 359
Notes on the Kingdom of Heaven FREDERIC R. CROWNFIELD 365

Current Literature :

H. G. Drummond's "New-Church Manual" H. S. CONANT - 370
C. A. Hall's "Lordship of Jesus" WILLIAM F. WUNSCH - - 371
E. A. Annett's "Psychology for Bible Teachers," and E. J. E. Schreck's "Child Psychology" HORATIO W. DRESSER - 373
P. Cabot's "Sense of Immortality" EDNAH C. SILVER - - 374
Mrs. E. T. Blanc's "Co-operative Movement in Russia" B. A. WHITTEMORE - - - - - - - - - 376
E. Hall's "Rediscovery of Truth by the Solar and Other Spectra" FRANK W. VERY - - - - - - - - - 378
R. B. Niese's "The Newspaper and Religious Publicity" B. A. WHITTEMORE - - - - - - - - - 380
A. E. Waite's "Lamps of Western Mysticism" AUSTIN WARREN 381
O. L. Joseph's "Historical Development of Christianity" FREDERIC R. CROWNFIELD - - - - - - 382
B. A. M. Schapiro's (Compiled) "The Messiah According to the Old and New Testaments - B. A. WHITTEMORE 384

THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, the Rev. William F. Wunsch (in charge of "Studies") and Mr. B. A. Whittemore (in charge of "Current Literature"); with the Rev. H. Clinton Hay and Mr. Kenneth P. Kempton in an advisory capacity.

Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

THE

NEW-CHURCH REVIEW

VOL. XXXII.] JULY, 1925 [No. 3

EVOLUTION IN THE PLAN OF CREATION

BY WILLIAM C. DICK, M.A., F.E.I.S.

WHETHER the earth is regarded originally as a nebular nucleus in a gaseous state, or as an offshoot from the sun, science shows us the component materials of the earth proceeding from a more rare to a more dense state, decomposing, disintegrating, and combining according to chemical law into the solid structure we now know, consisting of material substances in the form of solids, liquids, and gases.

Up to quite recent years science has been engaged in investigating the structure of the substances that form the earth; and the practice was to call new substances as they came to be distinguished "elements," so that what were regarded as elements were very numerous. However, as chemical knowledge has increased, it has been possible to break up some so-called elements into component parts, some of which were previously known as elements. What is more remarkable still, is the knowledge that to split the atom, or the smallest conceivable portion into which an element may be divided, into its component parts, would require the exercise of a greater force than it has yet been possible to bring to bear upon it. The conjectured result that will follow the overcoming of the tremendous attrac-

tive power that keeps the parts of an atom together in combination, will be the release of energy or force so great as to endanger the experimenter, no matter how carefully precautions are taken.

It is a fascinating idea to imagine that all the varieties of earth's matter could be traced back to one simple material substance, out of which by the laws of nature known or still to be discovered all these varieties have developed. The probability of the existence of such a prime substance has been assumed by many; and this assumption has only to be granted, and it will be seen how evolution in the popular sense of the term would find its surest justification in the gross matter of the earth's structure. In fact, in 1815, Proust brought forward his celebrated hypothesis that hydrogen was this simple primal substance, and that all the elements were combinations of hydrogen atoms, because their atomic weights appeared to be simple multiples of the atomic weight of hydrogen. This hypothesis has been discredited by further scientific research, although certain experiments now being conducted by Dr. Wall of Sheffield University are expected by some to give a certain amount of support to it. He bases his experiments on the most recent theory of the composition of the atom. An atom is now supposed to consist of a nucleus of charges of positive electricity, round which circle a similar number of electrons like planets round a sun. As hydrogen is the lightest element, an atom of hydrogen thus consists of one charge of positive electricity with one electron whirling round it at a speed of about 1500 miles per second, but prevented by an overwhelming attractive force from being separated from it. An atom of gold consists of a positive charge of 79 units and 79 electrons whirling round it. An atom of mercury, the next element in atomic weight to gold, consists of a positive charge of 80 units with 80 electrons revolving round it. That is to say, the amount of the net positive charge of the nucleus determines what the element is. If the amount of this positive charge of

the nucleus could be changed, the nature of the element would be changed in consequence. It is supposed that this is the way in which Prof. Miethe was able to transmute mercury into gold. He passed an intense electric current through mercury vapor contained in an exhausted vessel; and it is claimed that the deposit formed on the sides of the vessel contained gold. It was thought that a number of the atoms of mercury vapor had each been penetrated through its own screen of whirling electrons by an electron from the electric current, and that this electron, having reached the nucleus, had reduced its net positive charge from 80 to 79 units, thus converting a corresponding number of atoms of mercury into gold. If gold was produced in this experiment, tremendous force must have been exercised to disturb the natural electronic orbits of the atoms of mercury, and so release the units of the nucleus charge, thus setting free some of the enormous energy stored up in each atom. Dr. Wall's experiments are intended to show whether sufficient electrical energy can be generated to disturb the electronic orbits in the atoms of matter, and so release some of the vast stores of energy locked up in atomic structures.

The results of all such experiments in seeking to solve the mystery of the atom are more curious than convincing. For while the theory of the electrical structure of the atom seems to press its mystery one stage farther back, yet these experiments appear to be based on the desire to find that primal substance, as in the hydrogen theory, from which all the other elements can be formed by multiplication and rearrangement of units. If evolution from the simple to the complex by merely combining the simple with itself were capable of proof in the mineral kingdom, a principle would be established which it would be difficult to deny in the higher planes of creation.

Swedenborg was aware of the far-reaching danger of this theory, and specifically warns us against it. He says, in "Divine Love and Wisdom," n. 229:

It is asserted by some persons that there is a substance so simple that it is not a form from lesser forms, and that out of that substance accumulated into masses, substantiate or composite things arise, and ultimately material substances. But in fact *such absolutely simple substances have no existence* . . . . There are innumerable things in the first created substances.

So far we are impressed with the fact that, the deeper we probe into the question of the origin of matter, the range of presumably original substances becomes narrower and narrower; and at the same time we begin to be aware that what seemed not so very long ago to be inert dead matter has locked within its tiniest particles force that is so tremendous that skilled scientists fear to release it too soon.

Prime material substances, then, become fewer in number; and the more they are released from the chemical conditions which surround and control them,—that is, the rarer in form they become, as in being reduced to a gaseous state,—the more they are seen to be the media of forces incomparably more powerful than operate in the gross atmosphere, exhibiting inexpressible electrical force, operating in the rarer ether. Investigation along this line of research would probably show that prime material substances are very few in number,—that is, substances reduced to the lowest form known to science. These prime substances with positive and negative properties, are possibly traceable through the solid, gaseous, and even electrical form to something rarer still; while the energy that is latent within them is ever increasing as the outward contractive forces are removed, and ever giving evidence of more and more power beyond the control of man. Probably we would tend to the conclusion, could we probe far enough, that matter after all is only a form of energy, and that what we call substance is only the defining and restraining form which prevents the uncontrolled bursting forth of irresistible force, or only permits so much of that force to appear as will be best for the circumstances of

the moment. If we think along these lines, we may the more readily appreciate Swedenborg's doctrine of the origin of matter. According to Swedenborg, matter is the proceeding from God Himself, the Divine Love and Wisdom, through the sun of the Spiritual World, which is the first and only real substance. This proceeding is, by discrete or distinct degrees through the atmospheres of the Heavens and the sun and atmospheres of the natural world, finding ultimate expression in the solid primal substances of the earth. Thus evolution in the mineral kingdom—to use the term only to discard it—was the successive projection of spiritual substance into the gross ultimate forms which we now know as elements, composed of various constituents. These have within them the innumerable things referred to by Swedenborg (Divine Love and Wisdom, n. 229): that is, the rarer forms of matter that the scientist has not yet detected; the link between matter and spirit which science without revelation may never discern; and the degrees of spiritual substance, stretching through the atmospheres of the spiritual world, and reaching up to the first substance and source of all, the sun of the spiritual world, which itself is the first proceeding of the Divine Love and Wisdom which are God Himself.

The primal substances of earth, having reached the gross form in which they are first known to science, developed by combination, disintegration, and composition into gases, liquids and solids, to the great end that the mineral kingdom might serve the use to be demanded of it, namely, to act as the foundation for the vegetable kingdom, then for the animal kingdom, and finally for man, the summit of creation, when he should be placed on earth. In this way we may trace evolution in the formation of the earth; not the evolution of a soulless nature, acting by means of blind, inevitable, chemical, electrical or magnetic law, but evolution according to the plan of an all-wise, all-powerful First Cause, looking to the end from the beginning, and able from adequate causes proceeding from an all-impelling

Love, to produce through omniscient Wisdom this world of effects, adequate to the great end in view. As the scientist proceeds with his investigation into matter from the dense to the rare, yet from the apparently inert to the more powerful, he is only proceeding along one line of research, in a series of degrees of latitude, as it were, all merging into one another on the same plane, the material plane. But Swedenborg opens up a new and tremendous vista of thought, when he discloses that all matter is but the ultimate projection of spirit according to discrete degrees, or degrees of altitude, which correspond to, but never directly merge into, one another. These reach back to the only real substance, the spiritual sun, through which all matter has been created from the all-sufficient Cause, the Divine Love and Wisdom of God.

In matter, then, we may see a process of orderly arrangement and development of the mineral kingdom as the preparation of a material foundation for something immediately higher in the scale of creation, the vegetable kingdom. When the necessary material forms were developed and the necessary chemical agents and reagents were present for the emergence of vegetable life on the earth, then such life appeared. It would not be necessary for the material earth to reach its highly developed form as we now know it, before any vegetable life could emerge. The lowest forms of vegetable life would probably show themselves before the surface of the earth assumed its present state. So fossil plants are found, or only the merest tracery of them, deep down in the strata of the solid earth, testifying to the existence of luxuriant vegetation long before the changes were completed in the course of the development of the earth's surface to its present appearance. These fossil remains are necessarily of a highly developed nature, as those less highly developed, or of a less substantial kind and therefore much earlier in appearance, would perish and leave no trace behind under the tremendous pressure of the earth's crust in convulsion.

Reasoning from Swedenborg's philosophy, supported to a point by modern science, we see that the elements, distinct from one another and fairly numerous, are the ultimate solidifications of something more complex functioning in the ether. These again are from substances more rare still, but functioning in the aura. These atmospheres interpenetrate downwards to the earth, but not upwards. That is, while our air only extends upwards for a few miles, the ether extends throughout all space, and we are aware of its existence in electrical phenomena and light; but it is not so rare as the aura, in which magnetism and gravity probably function. As yet science knows very little of the ether, and it knows still less of the aura. These atmospheres themselves have been formed by condensation or solidification, the more dense air from the ether, and the ether from the aura. It may be noted that the elements of which all mineral substances are composed, at present numbering 92 (of which number 5 have not yet been isolated), are supposed to be present in the sun, from which all the matter in our solar system was probably primarily derived.

Just as elements, distinct and fairly numerous, form the basis and source of the mineral kingdom, so do seeds, of the vegetable kingdom. As there is no simple, primal substance from which the mineral kingdom has been formed, so there is no simple, primal seed from which the vegetable kingdom has grown. Distinct and numerous seeds appeared when mineral combinations were sufficiently advanced to form the material vessels to contain the vegetable life which was streaming through the atmospheres of the heavens and the earth, seeking an outlet in congenial climatic conditions on earth. Something of the Divine Love and Wisdom first found expression in plant form in the celestial heaven. This then descended to the spiritual heaven, and thence to the natural heaven. Then in the fulness of time, when the earth was ready to receive it, somehow the gulf between spirit and matter was bridged; that spiritual thing found its way through the atmospheres

to the ground, and nestled in the vessel prepared, not by nature but by nature's God, to receive it; and once the miracle of the union of the living, the spiritual, with the dead, the material, was consummated, the endless cycle of seed, shoot, flower, fruit, seed was begun. In Swedenborg's "Arcana Coelestia," n. 3648, we read:

> There is an influx of the Lord through heaven into the subjects of the vegetable kingdom, as into trees of every kind, and into their fructifications, and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted upon their primitive forms, which are in the seeds, it would be altogether impossible for them to vegetate and grow in so wonderful a manner and succession; but [this is very important and significant] the forms therein are such that they do not receive anything of [real] life. It is by virtue of this influx that they have in them an image of what is eternal and infinite, as is evident from this circumstance, that they are in a continual tendency (*conatus*) to propagate their genera and species, and thus to live, as it were, for ever, and also to fill the universe: this tendency is in every seed.

I said above that something of the Divine Love and Wisdom first found expression in plant life in the celestial heaven. We find this idea thus expressed in Swedenborg:

> When the celestial and spiritual things of the Lord flow into nature, such objects are actually exhibited, and thence proceeds the vegetable soul or life: hence come representatives (*Ibid.*, n. 1632).

Thus there are plants in heaven—representatives, not souls of plants that have lived on earth. When the angel mind is full of thoughts—true thoughts, full of resolves which wisdom prompts—and the life is full of deeds that befit the angel state, then also is the ground clothed with green; plants, shrubs, trees are in flower, and fruit in season. The outer world in heaven reflects the inner soul. So we can picture the celestial and spiritual things of the Lord flowing down through the heavens, expressing themselves in the outward pageantry of luxuriant vegetation, and finding but poor and stunted replicas in the vegetable life of

the world. It was not mere poetic fancy nor ecstatic imagination, but dim spiritual perception, which enabled Wordsworth to declare:

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

We must not look for one common seed from which all vegetable life has sprung. But as the truths and deeds of heaven are distinct and numerous, so must be their frail and fleeting correspondents on earth. The same principle then would seem to hold in the vegetable kingdom as in the mineral:—there is no common primal seed from which all vegetation has sprung. As the mechanical and chemical combinations of minerals provided the suitable soil, the various seeds or vessels were formed by spiritual forces acting from within, to contain the inflowing vegetable life, or rather influx. Thus evolution, so-called, in the vegetable kingdom was the creation of a succession of seeds, from which the various orders of plants developed.

Let us now turn to consider evolution in the animal kingdom. As this is the region where life—at least what is generally regarded as the real vital principle—distinctly emerges, we first notice that no other substances are found in the organic world than the elements of the inorganic world. When circumstances are favorable, according to evolutionists, several of the elements combine to form protoplasm, that jelly-like substance of which organisms are composed. Organic life itself, so Haeckel says, is a chemico-physical process, and the element which best induces this process is carbon; so that

> [The peculiar chemico-physical properties of the compounds of carbon] are the sole and the mechanical causes of the specific phenomena of movement, which distinguish organic from inorganic substances, and which are called life. (Haeckel's Riddle of the Universe, p. 91.)

Having thus evolved life by abiogenesis or spontaneous generation, by the chemical interaction of the elements,

evolutionists describe its first appearance in an organism of one cell. That is enough: the course is clear—more or less—from that one cell through all creation to man. Some of these one-cell organisms now divide, and there appear organisms, consisting of groups of cells, each cell retaining its individual activity, and combining with the others to form a separate living group. From these protozoa in group formation have developed metazoa, or higher animals, organisms consisting of tissues and organs, like sponges and coral insects. Haeckel remarks concerning these, holding that it proves his theory, that

> Certain of these organisms remain throughout life at a stage of structure which is passed by all other metazoa [i.e., from the sponge to man] at the commencement of their embryonic development. (*Ibid.*, p. 57.)

The next stage of development is the group known as the invertebrate animals. We are now among animals of a still higher order. Their inner life controls their outer by means of a complicated apparatus of three sections: the organs of sense are responsible for the sensations; the muscles effect the movements; and nerves form the connection between these two by means of a special organ, the brain, or nerve ganglion. Examples of these animals are worms, molluscs, and insects. From these arise the vertebrates, the lowest of which have no skull or brain, but with a spinal cord. In this class are fishes and frogs. From this class have been developed creatures with skull and brain, as reptiles and birds; while out of these have developed the quadrupeds, mammals, in which the development of the covering of the brain is predominant. Haeckel's last class marks the highest development of all, the anthropoid or man-like ape, and man himself, the crown of all creation. To Haeckel the connection between the ape and man is so close that he puts them in one class. No violence, however, is done to his theory, if we separate them and put man in a class by himself, thus forming a ninth order.

Although, according to this theory, man has developed

from the ape, we cannot help noting certain marked differences. While the physiological structures of the two may be very similar, yet the resultant form is vastly different. There is little suggestion in the beauty of form, nobility of expression, and dignity of mien of man, that he was ever kith and kin to the most highly developed ape known to history. In mental equipment again the differences are even more marked. Both animals and man have a natural mind, that is, a mind functioning in the natural or material world. Let us see what is included in the natural mind of the ape. These are (1) sense impressions; (2) memory, with powers of mimicry; (3) knowledges connected with the loves, desires and wants of the ape; (4) intelligence similarly connected; (5) the faculty of inarticulate speech; and (6) the instinct to appreciate and reciprocate affection and hate, to preserve self and offspring, and to propagate its kind. These mental qualities of the animal are all associated with the life of nature,—the life of the body; nor are they capable of any higher development. By no power of imagination could we picture an ape, the animal most like man, trained beyond its natural limits of mimicry and instinct, ever to approach the intellectual qualities of man. What is born an ape, lives and dies an ape. The function of the mind of an animal is to serve the uses of the body. The animal has no higher outlook. So when the life of the animal's body is over, the use for which its mind existed has been performed. Its mind at once ceases to function. No real vital spiritual life was ever within the animal; and so at the death of the body, the whole animal—body and mind—is dissipated. There is no future life for the animal.

On the other hand what does the natural mind of man include? (1) Sense impressions; (2) memory; (3) knowledges not restricted; (4) intelligence, not limited; (5) the faculty of articulate speech, arising from the power to think from a higher to a lower thought, and so to vocal expression; (6) rationality in love, intelligence, and deed; (7)

judgment; (8) freedom, (9) responsibility; (10) conscience; (11) faculty to frame and obey civil and moral law; (12) the sense of religion, and the idea of God. It is granted that the struggle for existence in the animal kingdom is also the struggle towards the true type or perfect form. Darwin's theory is true, it is common sense, that in the struggle for existence in the animal world the weak, the unfit, the imperfect, should succumb, and only the fit should survive; so that we see in the animal kingdom today the highest expression of the various genera and species, specimens closer to type than ever reached before, though perfection may not yet have been attained. The anthropoid ape of today is nearer its perfect form than thousands of years ago; and transmutation of the ape to the human—if ever possible—should be more possible now, and more credible, if possible. Scientists, however, cannot show us any approximation of the ape mind to the human; and the highest attainment in the attempts to train and develop the most human-like apes of today, only show the futility of ever expecting the qualities of the human mind to evolve from the lowly mental equipment of the ape.

When the evolutionist, despite the warnings of science, makes the higher qualities of the human mind mere developments of, say, instinct in the animal,—not different in kind but finer in degree,—he opens the door to very serious moral difficulties. Personal responsibility is gone. Responsibility is thrown back on the animal ancestry, and man acts not in real freedom, but in response to the dictates of irresistible animal heredity. Even this remarkable conclusion is not shirked by the evolutionist, for at the last conference of modern churchmen, Prof. E. W. Macbride, Professor of Zoology at the Imperial College of Science, S. Kensington, addressing an audience affirmative to the evolutionary hypothesis, is reported to have said:

> If the doctrine of evolution be true, if mankind had been slowly developed out of ape-like ancestors, then what was called sin con-

sisted of nothing but the tendencies which they had inherited from those ancestors.

Evolution traced along these lines leads to moral bankruptcy. While it is generally granted that the content of the natural mind of man is immeasurably greater than that of the animal, we learn from Swedenborg (Divine Love and Wisdom, n. 255) that there is a faculty super-added, which no animal, no matter how highly developed, can ever attain. Besides being able to relate the powers of the natural mind to the material world, man can also turn them upwards or inwards and relate them to a spiritual plane of mind, and deeper still to a celestial. By this faculty, even the most sensual man while living his natural life is relating that life to the inner life of the soul, and linking by means of his natural mind the life here with the life hereafter. Therefore, when the life of the body is over, the mental faculties of man are not dissipated, but are related to life on a rarer, higher plane than matter, the immortal life of the soul. After the life of the body, in the case of a good man the life of the soul will be lived in one of the three planes of heaven. On the lowest, the natural heaven, will live the man who has related his mental equipment during his life on earth to a good life in the natural world only. The spiritual heaven will be the home of the man who has opened up and elevated his mental faculties to a knowledge of the Lord and the spiritual things of His Kingdom, having in wisdom lived his life here in accordance with the precepts of heavenly knowledge. The highest heaven, the celestial, will be the abode of the man who has not only known the truth, but lived it from the highest motive of all, love to the Lord and the neighbor.

After death no faculties are added which were not present at birth. Every human being at birth has potentially all the mental and spiritual equipment needful to attain to life in the highest heaven. And the life after death is similar to that here in this respect,—it is a continual struggle through orderly development to the attainment of

the perfect type, but in all planes of heaven the progress is everlasting.

It will be seen that this wonderfully simple process of development called "evolution," in creation from the lowest protozoa to man endowed with not only mental but spiritual faculties, rests upon one hypothesis; namely, that the higher organism is developed from the lower. The evolutionist has no proof to offer. He cannot bridge the gaps that separate the stages in the evolutionary process. He cannot suggest the particular means by which the gaps were bridged, nor how nature was impelled to choose the opportune moment for a variation from the lower species to emerge, not merely to improve its own species, but to begin a totally distinct species of a higher kind. He takes for granted the passage from the lower to the higher, and relies for support on facts of two kinds. First, embryology shows that in its prenatal growth the embryo of man exhibits the features of the lower animals, and cannot be distinguished from them; and this fact, Haeckel affirms, can only be elucidated by assuming a common parentage. (Riddle of the Universe, p. 23.) And second, the work of Darwin in explaining the methods of nature in perfecting the various species of animals, appears to support the theory of evolution; since, according to his theory of natural selection, the animals in their classes are ever striving towards a better and higher expression. However, the facts of embryology and natural selection can be seen to support a very different theory of evolution, if that subject is viewed from a different standpoint altogether. A new theory, lucidly and powerfully expounded by Thomas Child in "Root Principles," postulates that each class originated from a single cell; that these classes were not produced by development from the lower, nor were they produced as separate creations; but that each class sprang directly from the single cell, and therefore passed, *within itself,* through all the formations of the class beneath it.

When the Protozoa were formed from the cell, they remained

Protozoa, and were not developed into Metazoa; when the Metazoa were formed, they were, like the Protozoa, produced from the single cell, were, *within themselves,* passed through the Protozoa stage, and so developed into Metazoa; but when developed, were left to propagate their kind on their own plane, as were the Protozoa before them. So with the Invertebrates, and Vertebrates,—passing within themselves through the whole course from the single cell upward, and taking on their passage each form in succession till their own stage, on which they remained, was reached. Thus it was with the Anthropoid Apes; so also with man. (Thomas Child's Root Principles, p. 79.)

This theory is based upon two principles, which are derived from the philosophy of Swedenborg. The first is one we have already seen operating in the mineral and vegetable kingdoms, and may be expressed as follows to apply to the animal kingdom: There is no primal protoplasmic matter out of which all the orders of the animal kingdom have been created by development—the higher from the lower. The second is treated at length by James Hyde in his lectures on "Heredity," p. 31, and is expressed thus:

As heredity only transmits such qualities to the *like* form (for qualities answer to forms, so that human qualities, for instance, cannot cohere with quadrupeds), the parent cannot produce anything except those qualities on the image of his own form.

In Child's "Root Principles," p. 79, we find the same stated in converse form ("acquired powers must be according to the forms acquiring them"); and it is shown there that development can only be within the limits of the developing form, otherwise there would be no separate identity of classes, but only one continuous form. This is contrary to the facts of science, which group organisms into distinct classes with fundamental differences, and which do not show continuous development, notwithstanding the special pleading of evolutionists for intermediaries or links which do not appear.

The facts of science themselves guarantee the validity of this theory, that the orders of the animal kingdom were created from a succession of single cells, the higher containing within themselves all the potentialities of the lower,

passing through in the course of development all the stages of the lower in succession until fruition is reached, when a new and higher order emerges. The facts of embryology corroborate this theory, because by it the embryonic traces of lower orders are fully accounted for. The facts upon which the theory of natural selection is based are also accepted as true, and they also substantiate this new theory; but in this theory these facts have new light shed upon them. Sports and variations are not to be regarded as efforts towards the creation of new orders, but as efforts towards the expression of the highest form of the same order, appearing apparently capriciously by the fortuitous combination of certain circumstances which open up a line of less resistance. The law of natural selection decides in the long run whether the variation is to continue. If it is fit to assist in the development of the order, it survives; if it is unfit, it dies out. The fact of the sterility of hybrids, the most distinctive form of variation, is almost conclusive proof that by no conceivable form of variation could a lower form develop into a higher.* Variation may

---

*Some progress towards proof of development from a lower to a higher might be afforded if it could be proved that one stock could produce two units that were mutually infertile.

By species in plants and animals is meant a group exhibiting a common structural type, and preserving their common features in inheritance; or a unit demarcated from others by a relative or absolute inability to interbreed with them. What progress has been attained by science in proving that a species can produce something radically different from itself—that is, two units mutually infertile—has been declared very recently. Dr. Crew, in a lecture to the Royal Philosophical Society, Glasgow, on 13 Feb. 1925, is reported to have said: "The modern problem of the species resolves itself into the question whether the mechanism which demarcates any two mutually infertile units is transmitted in the same way as that which determines the ordinary morphological features. The ultimate proof that this is so, and of the evolutionary theory founded upon it, will be secured when two units, not mutually fertile, arise in one and the same stock. *This has not yet occurred.*" That is to say, science has not produced a variation

also explain the existence of noxious plants and wicked animals. But much caution must be exercised in considering the existence of evil in nature. Much loose thinking and false reasoning have been indulged in as a result of man's transferring to plants and animals qualities both good and bad which are only human and not animal. Thus what is merely natural sagacity in animals has often been regarded as human wisdom; and, on the other hand, what is merely natural instinct to provide for natural wants has been regarded as despicable cunning or reprehensible cruelty. Much of the evil as well as much of the good in nature is merely subjective, and relatively so. That being granted, we can see that while some variations in any particular form may be upwards, towards the true type, others may be downwards, recessions or even degeneration from the perfect form. The so-called evil animals may be thus regarded as illustrations of the principle that evil is the perversion of the good, not culpable in the case of animals which live in the order of their being, but culpable in the case of man, who lives in freedom. Similarly variation may solve the difficulty raised by the discovery of what is called the fossil ape-man of Java. This is regarded by Haeckel as affording the last clue necessary to establish his theory of evolution. This fossil is supposed to mark the existence of a race mid-way between the ape and man —forming the missing link that completes the chain. If the creature was born human, variation in the human order could produce a low, debased, brutalised physical form, which had nevertheless from its birth all the potentialities of the high and noble to which every human being may attain. If that creature was of human origin, members of its progeny may now be chiefs in Java, mandarins in China, or nabobs in India. If the creature was of ape origin, it only marked an exceptionally developed ape, and its progeny if any are still apes.

---

within a species which could possibly be the starting point for a new distinct species.

Since Haeckel's time there have been two discoveries of fossil remains which have been regarded as marking stages in filling up the gap between the ape and man.

In 1912 at Siwalik Hills, India, were discovered fossils of creatures dating back two or three million years. These are definitely regarded as remains of apes, though evolutionists profess to detect in them traces of characteristics more nearly human than are to be found in any ape today.

Still later in 1921 a skull was discovered at Taungs, Rhodesia, supposed to date back over a million years. This also is not claimed to be human, but is regarded as having belonged to an ape more intelligent than the modern gorilla or chimpanzee.

Compared with these remains the ape-man of Java is a comparatively modern product, dating back only some five hundred thousand years. The conclusion regarding all these and such discoveries is the same. It is not any similarity of jaw, skull or posture that links the ape and man in one continuous genealogical line. It is the mental content and potential spirituality, that definitely and discretely marks off the human, the God-like, from the animal, the brutish.

Let us now recapitulate the points of contrast between evolution as generally understood and the theory which the writings of the New Church offer to counter the deadening and demoralizing influence of materialism. The materialistic theory of evolution starts with the assumption that life emerges through the activity of the elements. Science, however, now presumes that the elements are not simple, but derived substances, composed at least of two constituents, protons and electrons, functioning in the ether. The new theory postulates the spiritual origin of matter, recognizing a regular progressive effort towards the creation of matter as an ultimate, from higher to lower in the spiritual world, and from less dense to more dense in the material world; and every advance of science corroborates this theory. The latest confirmation is contained in the

pronouncement on ether broadcast by Sir Oliver Lodge early this year. In it he states that the particles of matter are probably formed out of ether. That is, the protons and electrons, which are the constituents of the atom, are of the same substance as the ether, and are resolvable back into ether. As a scientist he declares that the ether, which interpenetrates the air, our bodies, all matter, is more real, more substantial than any of matter's grossest forms. It is many times—a million times—heavier than gold or lead. Its weight is not appreciable by us because we are living in it, immersed in it, and are like the fish at the bottom of the sea, which are not conscious of the immense weight of water which is above them. So that, instead of leaving reality and substantiality behind as we proceed from the gross and the dense forms of matter to the rare and less dense, we are rather only approaching step by step nearer the real, the substantial.

Sir Oliver Lodge is the greatest of the new order of scientists. Himself a firm believer in the reality of the spiritual, his scientific work is of the greatest value to the philosophy of Swedenborg. It proves to the scientific mind not only that there is no antagonism between science and religion, but even that the facts of science when properly understood are leading towards a spiritual First Cause.

The tremendous advance in scientific knowledge made in the last century and a half has rendered possible the remarkable discoveries and theories of scientists like Sir Oliver Lodge. It may well be that within a much shorter period from now the very arguments and scientific facts which are being adduced to prove the existence of the ether will be employed by the scientist of the near future to prove the existence of the aura, which, according to Swedenborg, is the last and rarest form of pure matter, or the first projection in matter of spiritual substance. When the mind, travelling along purely scientific lines, becomes accustomed to thinking of the interpenetration of the aura, the ether, the air, and all matter, it will be easier to grasp

the fact that there is also the interpenetration of all nature by spirit. It will be easier to grasp the fact that in the last resort it is the activity of spirit which is the cause of every tremor in the electrical field, of every movement in the world of nature, whether volcanic action, growth of blade of grass or gambol of squirrel, and even of every human action.*

Again evolution, whether it postulates a material or a spiritual origin of life, assumes that when life did emerge in its lowest form, the higher forms, up to man the highest, were produced by a continuous development of the lower to the higher. The new theory shows how inflowing life descends through discrete or distinct degrees to an ultimate, itself the projection in matter of spiritual substance, designed and prepared by Divine foresight to receive it. It also shows how each order of created things arose successively, as the ground on which it was to live was sufficiently prepared to sustain it. It shows also that each order

---

*It may be asked, Is not the ether the simple primal substance from which all the elements have been formed by the addition of units? Ether is not such a substance. Scientists are seeking to show that all atoms consist of two parts, protons and electrons, functioning in the ether, and formed out of the ether. Thus hydrogen, the simplest element, is supposed to consist of one proton and one electron; and the other elements are supposed to consist of a similar number of each; as gold, 79 of each, and mercury, 80 of each. That is to say, the protons in an atom of gold are believed to behave as 79 protons of hydrogen would behave; and so with the electrons. But that does not prove that the positive nucleus in an atom of gold is the same substance as 79 protons of hydrogen. It is only believed to behave as such. What other properties it may have are quite unknown. It may be, and probably is, of quite a different substance. In other words what the ether has yielded up to form an atom of gold, is probably very different in substance from the substance of 79 atoms of hydrogen, though exhibiting as some of its recognizable properties those properties which 79 atoms of hydrogen in combination might exhibit. There is more in the ether than has been known or presumed to come out of it.

passes through within itself the essential stages of the preceding orders.

Evolution postulates the emergence of life once and for all at the initial stage of creation, doing without God and attributing the life-producing agency to carbon. The new theory postulates a general influx into mineral, vegetable, and animal forms, not merely once at some initial stage, but successively, and then and forever continually. This flows into elements, seeds, and cells specially designed and prepared, as the surface of the earth and atmospheric conditions were sufficiently advanced to sustain the progressive orders. The new theory further postulates that life—real and immortal—only flows particularly into the order called man, the end and crown of creation, the image and likeness of God.

Evolution depends upon the hypothesis of successive development from lower to higher. The facts of science do not support this hypothesis; but the new theory, suggested by the principles of the philosophy of Swedenborg, ennunciated before the remarkable developments of modern scientific knowledge, is based on true science, and is being corroborated step by step by the scientific discoveries of today.

The new theory enables us to view the facts of creation in their true perspective; and while we can see, as we gaze upon the fair face of nature, the continual effort of all created things to fulfill the Creator's plan, and obey His command "Be ye perfect," we alone of all creation, living, immortal souls, hear the full command, with minds that can understand and wills that can obey: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

William C. Dick.

5 Ormonde Ave., Cathcart,
Glasgow, Scotland.

REFLECTIONS ON CURRENT TOPICS.

By Malcolm E. Nichols.

CURRENT topics may be read. They are history in the making. Considered with the past, they present a rational view of the future. They reveal qualities of humor, pathos, folly, madness, and goodness, which furnished Shakespeare with stuff for his delicate portraiture, which tickled the monstrous fancy of Jonathan Swift, qualities which influenced the earthly balance drawn by Swedenborg between Heaven and Hell.

Swedenborg will suffer no injustice by being compared with great writers of literature. He did not so regard himself, of course. But none can so well value Swedenborg as he who has spent some time with these other masters of language, predecessors of Swedenborg, all three moving on the same horizon.

The period into which Shakespeare, Swift, and Swedenborg were born was one of universal warfare. It was something like our own. Nations were on the advance from an era of political conquest to one of industrial conquest. Soon the earth was to be industrially organized. Claims were being staked. They would presently be worked. Nations went into business. Oil, islands, concessions, markets have occupied the talk of statesmen. We are now proceeding from industrial conquest to a new era which must produce larger benefits for all. It may be too early to name the new era, but for convenience I shall refer to it as the social era. It is discernible even in the days of political conquest; for these writers and thinkers and others among them, set up a background of literature and philosophy for the most reverent and impressive religious thought men have ever conceived. It is a religious thought which

ripens in the conversion of the industrial to the social era. The phenomenon of our industrial era has its clear landmarks. The war showed that nations had become fighting commercial units. They are still commercialized. Human wants have multiplied. Operations are so complex that only specialists may understand them. The business man must be a specialist. The haphazard has passed. The general practitioner in law or medicine is not to be congratulated.

The evolution of industrialism may be traced. Public functions have multiplied; public supervision has deepened and widened. There are more laws, but not a better participation of citizens in public matters. The voter feels that he is not a specialist, and leaves it to somebody else. The times have produced the woman voter. Her opportunity to render public service is great, if she will but accept it. It seems she will.

Paying taxes is a time-honored duty: but the searching provisions of present tax laws are a part of the evolution of modern business. Never was there so fine an analysis of private affairs. Budgets are not new; but the scientific budget system is an equally insistent search into the conduct of public affairs and a guide-post of industrial change.

In public administration nothing is more remarkable than the growth of the principle of police power, which is freely invoked for the regulation of business expansion in the interest of public safety and convenience. It even extends toward safeguarding those things deemed to be beautiful. All this is characteristic of social overturn.

The war was a clash of industrialized nations. All the peace plans since proposed aim simply to curb the industrial ambition of the few.

Another fact to be considered is an enormous curiosity about things. While common among lower animals, curiosity increases with man. Today it is a rising tide. It enlivens about everything. Specialized knowledge accounts for some of it. Everybody knows so little, because he has

no opportunity to know much more than his living requires. There is a clamor for information. The forests of North America are insufficient to supply enough print paper for newspapers and magazines. This enormous curiosity is exhibited in oceans of senseless gossip, in the publication of empty fiction, and the production of plays which merit nothing so well as a profitless box-office. It is an unrest which seeks gratification on the screen, over the radio, in the clubs, on the street corners. In part it is natural and healthful; in part, unnatural and diseased. Altogether it is unprecedented and extraordinary.

This enchantment appears in investigations, municipal, state and federal. These investigations are often ill-timed, badly conducted, improperly concluded. However, good and bad, they provide sources whence flow copious streams of new remedies for wrongs sometimes real, often fanciful. The term "pitiless publicity" is itself a favorite prescription.

Censorships, rate-fixing, regulations, requirements, exactions, compulsions, these whirl into the flood of restraining or mandatory measures. They suggest a blind effort to strike a new balance of wealth and power. It is a blend of prayer and bedlam.

Such management of affairs means, first, multiplication of functions, with curtailment of freedom. It means increased pay rolls and great budgets, high taxation, deep exactions.

Secondly, it means the centralization of control in state or federal boards and commissions, and inversely a loss of local self-government. Its result is reflected directly upon appropriations and the tax burden. Carried to an extreme it harasses the citizen, and blunts his initiative. It frequently subjects him to the rulings of officials in whose selection he has hardly any part at all. It changes organic law, reconstructs our institutions.

The drift in business and politics toward super-management and the extreme of regulation and compulsion, does

not take into account all that has been going on. In our personal behavior there has been a tendency toward laxity, a lapse into carelessness, a disregard of consequences; a tendency toward irresponsibility, recklessness. There has been a growing disrespect for the restraints of law and custom. Here is a domain where regulations cannot be so easily invoked, where established institutions can be more easily challenged. On this ground the church may be subjected to attack. Even the Bible is found to be badly written. Noah's Ark is no longer an ark. It is a barge! Esau did not get a mess of pottage, but a red omelette! The Garden of Eden is now a park; and God's covenant with Noah is nothing more than a compact, a sort of gentleman's agreement. The story of Christ's birth is to be despoiled of its divine beauty. It is even suggested that the Santa Claus legend is harmful for children. And out of the coffin has arisen the old dogma that would make religion again take up its dreary fight against modern science.

This fantastic parade of grotesque ideas is understandable only when considered as part of the evolution of society. Its origin will be found, it seems to me, in the passing of the industrial period. The conflict of rights through which the world has been, gravitates toward a new balance in which increased compulsion and restraint over production, distribution, and use, is offset by a corresponding contrast in the uncontrolled expression of personal feelings.

Essentially this ebb and this flow, while in contrast, have the same source. They are a protest against old standards. They indicate that new principles are being considered for the conduct of business, government, and personal affairs, and that these principles tend to produce a socialized state, a swing of one form of government toward one quite different.

It does not seem to me that a socialized state will be established. We have reached, or we shall soon reach, a climax. Force and folly will not prevail. This is one of the lessons to be drawn from the great debate of last year,

and the national election which followed. America will preserve the spirit of her institutions and of her traditions. She is not radical, although proceeding with the rest of the world in a progression from one epoch of human life into another.

We have been speaking of this progression in terms of business, politics, and personal demeanor; but it cannot be satisfactorily explained by a discussion on the natural plane. If we say it happened for certain natural reasons, we must then follow those reasons with others, all to no purpose. It is not accidental, for Providence rules in particulars as wells as in universals. It is disposed of in the manifold operations of Providence toward the end that good may come from all things, and that a Heaven may be formed out of men.

It may, therefore, be reasoned, that progression is providentially directed toward conditions more favorable to the freedom of men to choose good, rather than evil. Progression is, therefore, a struggle from the lowest levels where there is no interior life, to higher levels whence arise the beginnings of faith, to still higher planes more susceptible to Dividen influences. Progression from the industrial to the social era is a step from lower to higher places on the natural plane.

It is conceivable that the first beginnings of society arose from a dim realization that in numbers there is safety. Society is more ancient than human life. It is highly developed throughout the animal kingdom. It is founded on the principle of mutual dependence. Animals know it more by instinct; human beings, more by experience. Mutual dependence can exist, however, only by each member of the society refraining from such acts as interfere with the safety of his fellows. There is a mutual respect among the animals which visit the East African water-holes at dusk. To them the lion is not king of the beasts. He is an intruder, a social outcast.

The abundance produced by cooperative effort is disposed of through laws of economics. Demand and supply are the peaceful development of want and violence. So far have human beings grown above low degrees that the struggle is sometimes lost sight of. Few of us appear to be threatened by enemies. Most men act as if they wished us well. Men whose business interests clash with ours may soon become our friends. Political enemies usually disappear after election. War, famine, pestilence, may indeed tip the higher plane toward the lower; but among civilized peoples this is occasional, and indeed held in check by all the resources of civilization. Thus does it appear that progress has been made upward toward a level where there may be a wider exercise of freedom to choose from right.

It is nevertheless a progress over great though hidden barriers. Ease, fanaticism, greed, discouragement, cowardice, despair, must be met and overcome. They are among our most active unseen enemies, all subtle, all watchful. Through one, tyrannical minorities have their way. Through another, unjust majorities rise. Through another, moral stamina is weakened.

Compulsory measures are multiplied. The public is dazed by the whirl of conflicting remedies, and men feel too helpless even to vote. And yet, throughout all, public opinion is correct, moral, ethical. It never is wrong on a moral issue. But it almost invariably lacks a method for adequate expression.

That there are two eternal spirits which contend for the dominion of the thoughts and actions of men, is an old concept. Plato was aware of it. Christ exemplified it. Shakespeare portrayed it in his great tragedies. Goethe painted them in Mephistophiles and Faust. Swift satirized the conflict. Swedenborg clearly and brilliantly expounded it. The conflict arose, he pointed out, from a law of Divine Providence, that the existence and permanence of all things, both in the material world and in the spiritual world, depend upon the equilibrium of two activities, evil

and good, through which man is permitted the freedom to choose. Through the operation of this balance, individual men are not only regenerated, but their surroundings are changed in such manner as to favor this regeneration. Thus social conditions are improved.

But the Divine law operates upon natural planes, through the phases of great social earthquakes in which evils and falsities are luridly exposed. Through such operation the temporary overthrow of religion may be permitted, as for a time in revolutionary France, in Russia,—yes, even among ignorant and misguided communists in America. Through the play of activities we may account for the surprising tendency toward measures of compulsion, and the extreme eccentricities of fashion and social behavior. They are the reaction from old standards changing under the laws of Divine Providence. The change toward practices not yet crystallized into standards, which practices will themselves be altered under the operation of the same Divine laws, may go on for some time, until a balance sanctioned by reasonable thinking appears to have been reached.

Thus I do not expect to find the law of the land ultimately obeying the principles of compulsion. I expect it to follow the ordinary course of reason. The first is not a logical end of Divine Providence; the second is. How this result may be obtained, cannot be accurately stated. But it may be stated, that no combination of wealth or power can face the opposition of organized public opinion; and the standards which support such public opinion are constantly being strengthened. Men who today dare not attempt certain things, will be succeeded by other men who will not desire to do so. Formerly it was not out of fashion to overwork women and children. Now it is decidedly so; since every intelligent employer would oppose it, not from compulsion, but from his own sense of right. And labor has learned that there is no right anywhere to strike against the public. Well organized minorities do not advocate minority rule. As human beings they do not like it any

better than anybody else, when they are being ruled. And their own opinion is a part of that public opinion which opposes minority rule, even while yielding to it.

Public opinion is moral; but it fails of complete expression. It is moral, because everybody who votes is willing to vote that everybody else shall behave with propriety. It fails of expression, because men do not easily become reformers. Reform is not their specialty. It is not even apparent to them, when reform is needed in their business. They do not wish to reform others, except when they perceive that such reform promotes their own convenience and safety. Thus, people vote in great numbers only when aroused by a sharp issue in which it becomes apparent that their own private affairs are involved.

But let all persons understand that they may rule themselves or be ruled by others,—that there is a clear alternative; and if they do not voluntarily take the initiative with their own concerns, some other power will do so. Then the management of trade and private business will quickly undergo a surprising change. Private affairs were the first to be swept under public scrutiny. They have been subjected to that searching inquiry and universal curiosity whose operation has been noted. They have been drawn under public management,—sometimes complete public management, in which private ownership is of very secondary importance. Such a change has frightened those who believe in the sanctity of personal property. It has developed a reaction which has been shown in recent discussions and elections. It will probably have its due effect in checking the march of public remedies.

Show men who are anxious about their business this connection, and they will go to the polls in swarms. Every private question is a public question. Every public question is a composite of private questions. Let people understand this, and the management of business will become more radical, and the country more conservative. Let them overlook it, and business will continue to grow more

conservative, and the country will become correspondingly radical.

Of course, business for profit always tends toward public shortsightedness. Its nature is not public, even that of public service corporations,—because they would like to pay their dividends. Business for profit is first of all natural, frankly selfish. It has to be; but not too much. For when it loses sight of all moral and ethical considerations, it will receive, as it has in the past, a terrible awakening. Then it needs protection; our Constitution guarantees it, public welfare requires it.

We have been traveling over such a crisis as this. Times have been bad. They are growing better. Encouragement is taking the place of despair. The stock market indicates it; the general condition of trade exhibits it; and signs of great prosperity are abundant. Savings-bank deposits have increased one hundred and forty-eight percent. Millionaires have for a long time been finding out that good works are a better asset in old age than money. Thus millions are being handed back, more now than ever. Whether these millions were nobly earned and are now being nobly distributed is not at this time in point. But we may note that the process serves a civil and moral use, and is, therefore, providential.

All men, says Swedenborg, like to appear well. No man is free to do wrong. Those who are careless in thinking it does not matter, learn better under the spur of compulsion. In practical ways the truth of the New Jerusalem serves its purpose; first through the civil, then through the spiritual employment of uses. Men more readily see the first; slowly they learn the second. The first comes by experience; the second, by understanding and wisdom. A full realization of benefits can never be had, for we are placed in the midst of natural things. But it is certain that there is a progression to a higher plane, where men may enjoy wider freedom in the choice they must make between good and evil.

It may now be seen why various remedies have only a partial value. Education on the lower levels of human activity is shackled by dominant selfishness. Man seeks it to prepare for his troubles. Religion is narrowly regarded as a means of salvation. Man seeks it after he has overtaken his troubles. It is the fault of neither; for the leaders in schools and churches know that mankind must be taught the unselfishness use of what it has acquired. It can be done in an industrial era. It can be done better in a social era.

Out of such a progression we should expect to see a better understanding by one man of the civil and moral rights of his neighbor,—more concessions, less compulsion, —better social thinking, a higher level of human actions; not a destruction, but a revision, of old standards in the light of a great truth, that dependence is one of the strongest bonds of society. Such dependence favors the rational policy of uses; develops a social epoch more consistent with the laws of Divine Providence and the preservation of a better equilibrium between Heaven and Hell, than any the world has ever known.

MALCOLM E. NICHOLS.

THE RELIGION OF SLEEP.

By the Rev. William L. Worcester.

THE first words of the "Doctrine of Life" for the New Church, words familiar to you all, and often quoted, are these: "All religion has relation to life, and the life of religion is to do good."

"All religion has relation to life." It is useful also to realize that every experience of life in this world has its religious bearing, its relation to eternal life and heaven. It may be helpful to take separately some common experiences of life, to consider their religious value: the religion of work; the religion of recreation; the religion of our daily meals; the religion of sleep. This last, the religion of sleep, is the subject for our consideration at this time.

Sleep is so familiar an experience that we take it as a matter of course. And yet at times when we have reflected, it must have seemed to us a strange and wonderful provision, that we must spend so much time, practically one-third of our life in this world, in this helpless, unconscious state. It seems like a shortening of life by one-third; it seems like a waste of one-third of our time. It is not reasonable to think that this is true. We must rather believe that sleep has a use; that something is done for us in sleep, which is important. And this is implied in the words of the Psalm (cxxvii, 2):

> It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for He giveth His beloved sleep (or so He giveth to His beloved in sleep).

In learning the uses of sleep, we must know that it is not a state of inaction, either physically or mentally. If it were, it might be more difficult to believe that anything of importance is accomplished during sleep. But it is not a

state of inaction. Physically the heart beats regularly during sleep, and the circulation dependent upon the heart continues. The respiration of the lungs goes on, as regularly as in waking hours. The functions of the digestive organs are performed while we sleep, in some respects to better advantage than when we are awake. The hands and limbs may move in sleep; one may even fall asleep while walking; or one may arise in sleep, and do things requiring firm and accurate action. The physical body is by no means dead in sleep; it is by no means inactive, but performs many of its functions regularly, and to better advantage than when we are awake.

This leads us to remember that there is no better medicine than sleep for repairing disordered conditions of the body, and restoring health. Often when other means of relief fail, we welcome a sweet, healing sleep. Often the turn for the better comes in sleep. We wake, still weak and suffering perhaps, but with the feeling that we are getting well.

Neither is the mind inactive during sleep. There is proof of this in dreams. Many dreams seem to be a meaningless review of impressions in the mind, or a fanciful joining together of these impressions, more or less influenced by conditions within us and around us, which are in some half-dim way perceived. But there are also dreams which are instructive, dreams which perhaps relate themselves to problems which we have been studying, and lead many times to a solution of the problems which had not been reached successfully in waking hours. Aside from dreams, there are countless instances of progress in our mental operations during sleep. Every schoolboy knows the value of reading carefully before going to bed a lesson that is to be mastered, a poem that is to be learned. Some progress is made during sleep; the task is easier in the morning. Perhaps even here in relation to our worldly problems, to our school lessons, we have experience of the truth taught by our Lord in the parable of the seed which a man casts

into the ground, which springs up and grows, he knows not how, while he sleeps and rises night and day. Common experience tells us, also, that some part of the mind is on guard and watchful while we sleep, as shown by our power to set our mental alarm clock on going to sleep, and to awaken at the appointed time; also by the power of a mother, a doctor or a nurse, while oblivious to other and louder sounds, to waken at a slight sound from the child or patient for whom one has a sense of responsibility. Some part of the mind is active, is watchful and on guard.

And we must not pass the subject of dreams without recognizing that higher than the classes of dreams already mentioned, which show the mind's activity in fanciful ways in sleep, and its power to make progress with worldly problems, there have been many dreams, and there are many dreams, in which opportunity is found in sleep for heaven to draw near to us who are living in this world, and for heavenly and Divine messages to be given, of great import to the individual life and to humanity. Were there no other instances of this, the instances recorded in the Scriptures, in the history of Jacob and of Joseph, and in the Gospels in connection with the coming of the Lord, are enough to deserve the closest and most reverent attention. We need not look further to know that the mind, like the body, is not inactive during sleep; but that regular functions are continued, in some respects to better advantage than in waking hours, and that both mind and body during sleep may be peculiarly susceptible to influences of healing and of blessing.

What is it, then, that rests? What activity is suspended during sleep? To know this, may help us to appreciate the opportunity for blessing which sleep offers.

We may think of the activity which rests, which is suspended during sleep, as being our voluntary attention to the world about us, and our voluntary control of physical and mental functions. We rest from responsibility; and physical and mental functions, being taken from our volun-

tary control, are saved from our interference; they are at liberty to act more normally, and may be open to higher influences of healing, of inspiration, and of guidance.

Even while we are awake, many functions, and among them the most vital functions of body and of mind, are held by the Lord out of our reach, beyond our power to disturb their operation. Breathing is only partly voluntary; the action of the heart is less so; the vital function of assimilation is wholly beyond our consciousness and control. This, to illustrate how little of voluntary control even of functions of the physical body is intrusted to us in our waking hours; and doubtless for the purpose of protecting these functions from interference and disturbance on our part. And even the little of voluntary control that is intrusted to us, is intrusted for only a few hours at a time. We must sleep; we must surrender our responsibility, leaving the functions of body and mind more free to move in ways of true order, more open to influences of life. It is a wonderful, and yet a humiliating thought, that the Lord can trust us with so little responsibility for our life, and with that little for but a few hours at a time. Then He takes it back into His own hand, to do what can be done to repair the harm that we in our waywardness have done; to heal and to develop our life. The thought is one to awaken our desire to use better the responsibility which the Lord intrusts to us, and also to make more precious, more sacred, to us the opportunity given in sleep, of committing ourselves to the Lord's care, to receive as fully as we can His healing and His blessing.

Much that is interesting has been written about sleep, the result of careful observation. Various theories have been advanced as to the means, psychological, biological, or chemical, by which the state of sleep is produced. These are of secondary interest; what concerns us more is to learn the Lord's purpose which lies back of the phenomenon of sleep, to know the blessings which sleep may bring us from the Lord—physical blessings which we share with animals,

for they too must sleep, and spiritual blessings which only human beings are capable of receiving. "He blesseth his beloved while they sleep."

We are not wrong, if we think of the importance and value of sleep as centering in the withdrawal from us for a time of the external demands and attractions of the world (a result which is assisted by the darkness of the night), and in the ceasing for the time of our responsibility for voluntary control of body and of mind; and this in order that we may come more fully under the influence of the Lord and heaven, for the repairing and increasing of our life. If this is in brief the nature and the purpose of sleep, how can we do our part to promote and to increase its blessing—for it must contain a blessing, a precious blessing, for us all?

If we are mindful of its importance, we shall not be inclined to shorten unduly the time spent in sleep. It will not seem to us like time wasted, like an interruption of life, but as a valuable part of life, to be well used. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows."

We must also feel, when we surrender for the night the care for our own lives, the importance of putting ourselves into the Lord's hands, into the care of Him Who slumbers not nor sleeps. We shall wish to go to rest in the spirit of the Psalm; and it may be well if as children we have made it our habit to repeat the words: "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." We shall try each night to rest in peace in the Lord's care. We shall try never to keep anxieties and problems with us at night. We shall leave them in the Lord's care while we sleep, knowing that they are better cared for so, and that more progress is made toward their solution, than if we spend with them wakeful hours. If we form the habit of leaving with the Lord our cares at night, we shall not only find sleep more restful, but it will be easier for us in waking hours to dismiss anxiety which

comes of trusting in ourselves, and to find in our work the strength of trust in God.

With this thought of the purpose of sleep, and this glimpse of its possible blessing, we may often wish that our sleep might do more for us than it seems to do. We may wish that we were in our sleep more conscious of the nearness of heaven to protect us in the helpless hours; that we were more conscious of the care and guidance of the Lord in sleep; that dreams which bring guidance and the breath of heaven were more frequent. It is not useful to demand to feel more sensibly what the Lord is doing for us. The very fact of His working for us while we sleep means that He can do more for us in silent, hidden ways, largely within or above our consciousness. The working of the Lord and heaven in our souls is the wind whose sound we hear, but we can not tell whence it cometh, and whither it goeth. The growth of heaven in the soul is largely hidden from our consciousness, like the seed which springs up and grows, we know not how, while we sleep and rise night and day. It is not wise to demand to know consciously all that the Lord and heaven are doing for us.

But it is important to know that the Lord and heaven are working for us while we sleep, to regard our going to sleep as a yielding of responsibility for ourselves to the Lord's hands. It is important in our last thoughts on going to rest to commit ourselves and our cares to Him: "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety." And it is important when we wake and take up our responsibility for a new day, to do so in the spirit of the words, "I laid me down and slept; I awaked, for the Lord sustained me." Sleeping and rising in this spirit, we shall know without startling proofs that the Lord and heaven guard us through the night, and give healing and new life to our bodies and our souls. We shall know that the Lord gives blessing while we sleep.

WILLIAM L. WORCESTER.

SPHERES AND THEIR EXTENSION.

By Paul Härtli.

THE term "sphere" (from Greek *sphaira,* a ball), as understood in this paper, is defined by Webster as "circuit or range of action, knowledge, or influence; compass; province; place or scene of action or existence." It will be seen that "range of influence" comes nearest to describing the substantial character of the sphere as understood here.

All that flows forth from a subject, and surrounds and environs it, is called a sphere. Thus the sphere of light and heat around the sun, the sphere of odor from a shrub, the sphere of attraction from a magnet, are examples of spheres. In the case of animals we may speak of corporeal and natural spheres. They are said to have a sphere of gladness and of knowing what to eat; in particular, swallows have a sphere of times; birds in general have a sphere of building their nests, and a sphere of bringing up their young; a dog knows his master among a thousand from a sphere of subordination and friendship; many animals have a sphere of knowing the quarters of the world. They seem to sensate from spheres what they would never perceive in any other way, there being spheres in the nature of things which are quite unknown to man, but which reign with beasts. (See Conjugial Love, n. 386; Spiritual Diary, nn. 3339-41.)

Yet it is with man that spheres attain to the prominence and significance for spiritual life which this paper is trying to set forth. As with metals, flowers, trees, and animals, so there is a sphere which continually flows out from the body of a man. Every part of his body, both within and without, renovates itself, rejecting certain substances and

reintegrating itself with new ones. This goes on continually, and constitutes man's natural sphere, which is from his body. Apart from the perspiration there is the odor as the main characteristic of this natural sphere. (See Conjugial Love, n. 171; True Christian Religion, n. 499; Spiritual Diary, n. 3333.)

But this is only a relatively insignificant part of the sphere which flows forth from a man. For a man is not his body, but his soul which is clothed with a body. So we are looking for a spiritual sphere pouring out and applying itself to the natural sphere. Analogous to the functions of perspiration and renovation proper to the natural sphere, there are certain exhalations and evaporations arising from man's affections and thoughts therefrom, which constitute, as it were, the spirit's silent self-expression. As the chief function of (natural) perspiration is to regulate the temperature of the body by the cooling effect of its evaporation, so the corresponding function of man's spiritual sphere is to maintain equanimity, composure, and the spiritual equilibrium of his ruling love. As man's ends determine his life, so they determine and originate his spiritual sphere. This sphere pours from a man's spirit even during his bodily existence, although it is absorbed by the material body; enclosing itself within the natural sphere, it then pours out of the man. For us the spiritual sphere of man, then, is something which proceeds from man's life and which bears the impress of the personality from which it proceeds. (See Arcana Coelestia, nn. 5949, 1316/2, 6571e, 4464/3, 7454/3, 8630, 5130/2; Heaven and Hell, n. 591; True Christian Religion, n. 410/3.) In fact, this spiritual sphere may be compared to the material sphere which surrounds the body of a man in the world, which is a sphere of effluvia exuding from him, and is smelled by keen-scented beasts. (See Arcana Coelestia, n. 7454/2.)

For a better understanding of the nature of spheres, we have to appeal to spiritual experience, noting first of all

how such a sphere is acquired. Take as an example one who has formed a high opinion of himself and of his own predominant excellence. He at last becomes imbued with this idea, which becomes a habit, and forms such a nature that wherever he goes, though he looks at others and speaks with them, he keeps himself and his imagined greatness and perfection in view, and this at first manifestly, but afterwards not manifestly, so that he is not aware of it. Still it is regnant, both in his thought and feeling, and in his speech and conduct. He himself is often blind to this fact, but to others it is manifest. This is the kind of thing that makes a sphere, which is perceived. (See Apocalypse Explained, n. 1174/2; Arcana Coelestia, nn. 1505, 6206/2, 10,130/2.)

From what has been said so far, it is already evident that a man's sphere is an out-going reproduction of his character; and as it is his ruling love (or "passion") which determines this character and the quality of the sphere, the latter may be defined as a spiritual effluence from his love. *The sphere is, as it were, the man's image extended outside of himself, the image in fact of all things that are in him.* It is an exhalation flowing forth from the life of his love.

As evidence of the extension of man's image we may point to his immediate surrounding, especially in his home, which clearly bears a more or less plain impress of his character, interests, habits, etc. Thus a well-kept, orderly home, is the sphere of an orderly mind; the presence or absence of good books reveals a man's literary tastes or his lack of them; a carpenter's outfit and shop reveals the man as a carpenter; and so on.

Plainer manifestations of a man's sphere are to be met on the spiritual level. It is to be understood that in regard to the life of his thoughts, interests, affections, man is an inhabitant of the spiritual world, even while he lives in the material body. That is to say, while man moves around and is active in the world of matter, his thoughts, interests, feelings, etc., while concerned about his movements and

activities in the world of bodies, are in themselves spiritual, and constitute, in part, his spiritual life in the spiritual world. Now a man's sphere proceeding from his life thus understood, extending itself in the spiritual world, accounts for some otherwise unexplainable facts in a very interesting way. (See Apocalypse Explained, n. 398/2; Arcana Coelestia, n. 1510.)

One group of such facts we shall classify under a name which may cause critical minds to cast some doubt on their genuineness, although recent experiments by Prof. Gilbert Murray and the Earl of Balfour, both scholars of undoubted integrity, have gone far toward eliminating the factor of fraud, and giving new dignity to a hitherto discredited subject. We refer to certain mind-reading and telepathic tests which we shall briefly call "Telepathy." (See *Current Opinion* for February, 1925, pp. 212-213.) In these tests, made at the house of Lord Balfour, Prof. Murray, shut in a distant room, successfully told what the seven members of the circle had been concentrating upon. Although he failed in several instances, the readings were sufficiently satisfactory to create a sensation. Commenting on the results of these tests, Lord Balfour said:

> I would urge everyone who really wants to make a true picture of the world in which we live to remember that these experiments have conclusively proved—that there is a wholly unknown, unexplained, unconjectured method of traversing space between two self-conscious organisms in a manner on which no theory of sound or electricity or any theory on which we have the dimmest notion can at the moment throw any light.

Material science, it is true, has a theory which may explain some alleged phenomena of telepathic nature, there being certain states of hyperaesthesia or exaggerated sensibility, wherein the person affected is able to hear sounds inaudible to the ordinary ear; but apart from the fact that materialism itself is untenable as a philosophic system, there is here the added difficulty that some of the tests were agreed upon silently in writing.

Before entering into an explanation of these facts according to our theory of spheres, we shall make brief mention of another set of facts which are capable of the same explanation, and which, moreover, furnish us a clue to the theory itself. We mean the facts relating to sympathy, antipathy, and the underlying agreement or disagreement of affections. In the case of sympathy, the persons concerned tend to come close together; whereas antipathy tends to separate. Remembering that a man's sphere is man's image extended outside of himself as an exhalation from the life of his love, and that this sphere has extension in the world of thoughts and affections, another man's sphere, being quite different and clearly distinct and separate, has spiritual extension in a situation entirely different from the first sphere. If we visualize such spheres in the spiritual world as something extended, each sphere being an extension characterized and filled by a particular kind of activities, it is plain that spheres that are totally different will not overlap or interpenetrate, but occupy totally different situations in the extension of that world. The law according to which spheres are being kept distinct in the spiritual world, which law may be called "the law of homogeneity and heterogeneity," may be stated thus: "What is homogeneous or concordant effects conjunction and presence, and what is heterogeneous and discordant effects disjunction and absence." These spheres, therefore, cause the distances in the spiritual world. In the case of sympathy between persons, their spheres, being similar, unanimous and concordant, are in the same situation in the spiritual world; they are felt as being delightful and agreeable; one's love meets the sympathetic vibration of a similar love, and there is resonance, communication, and conjunction. This explains the delightful sphere prevailing at a dinner or feast partaken by a group of persons having the same interests, —as at some church conventions. In the case of antipathy, on the other hand, the spheres are discordant, totally different, and situated in entirely different provinces of the

spiritual world, while as to their bodies the persons concerned may be close together. In this case there is interference between the spheres; and if there is any aggressive element present in any sphere, there may be embarrassment, irritation, even anxiety and anguish. Each one present then wishes himself miles away from the others; for their spheres in the spiritual world are far apart. (See Conjugial Love, n. 171; Arcana Coelestia, nn. 7454, 8945/5, 10,130/3, 10,132; True Christian Religion, nn. 331, 433; Spiritual Diary, nn. 1847, 4203.)

So far we have spoken of an extension of a man's sphere as if this were measurable in the same way that material things are measurable. But spiritual extension is not in itself spatial, but apparent according to the quantity and quality of the sphere. We cannot apply material measuring rods to thoughts and affections, and their extensions and bearings; yet extensions as applied to these are just as real as material distances. Spiritual extension differs as to quantity and quality with each person. In regard to quantity—that is to say, richness of content— the extension is wide or broad; a person thus endowed is broad-minded, tolerant when in contact with persons of different spheres. In regard to quality, a sphere and its extension may be either superficial, exterior, or deep, interior. It is plain that a man has intelligence and wisdom according to the extension of his sphere in the spiritual world. (See Arcana Coelestia, n. 8794/2; Divine Wisdom III, 4.)

Now it is this extension of the sphere which serves us as a clue to the solution of the apparent mystery of thought transference. We have already seen that in the case of sympathy between persons their spheres are in the same situation in the spiritual world, and that one's love meets the sympathetic vibration of a similar love situated, as it were, close by in the spiritual world, with the result that there is resonance, communication, and conjunction. There is actual contact between the spheres, and intercommunication; the vibrations in one sphere are communicated to the

other spheres, and vice-versa. But what are these vibrations? What is involved, for instance, in salesmanship, when the salesman, knowing human nature, "vibrates" with a prospective customer whom he judges to be naturally quick, impulsive, changeable? Is it not the adjustment of the salesman's mental activity to that of his customer? May we not identify the "vibrations" of one's sphere with those "changes of state of the purely organic substances of the mind" that we call affections, and with the "changes and variations in the form of these substances," called thoughts? (See Divine Providence, n. 279; cf. Arcana Coelestia, n. 1463.) Now, while in the case of sympathy the vibrations are chiefly, although not exclusively, changes of state, or affections, we have in transference of thought a more or less distinct transfer by resonance of changes and variations in the form, that is, of thought. By resonance we mean a phenomenon quite analogous to the well-known resonance of sound, to electric resonance, and so on. In short, thought-transference is a sort of spiritual wireless, made possible by the extension of the persons' spheres in the spiritual world. (See Arcana Coelestia, nn. 4126/2, 6603, 8063; Conjugial Love, n. 49; Apocalypse Explained, n. 889/4; Spiritual Diary, n. 978.)

It has already been said that the extension of a man's spiritual sphere, although real and apparent in the spiritual world, is not in itself spatial. That is to say, it does not bridge material distances, and does not cover any definite material space. For purposes of communication by means of spiritual spheres, material space simply does not exist. Spatial nearness without affinity between persons does not bring about the intimate communication and conjunction of minds; while sympathy and spiritual congeniality may bring persons close together who may live many miles apart. If we consider different ways of communication in respect to the medium and the agency effecting the communication, we have an ascending series not only according to increasing rapidity, but also according to refinement and approach to

spirituality. Thus a personal messenger carrying a message from one person to another at a distance travels, by foot, at a rate of, say three miles an hour; by train, let us say, fifty miles an hour; communication by sound is effected at the rate of eleven hundred feet per second (twelve miles a minute); by light and electricity, the ether being the medium, one hundred and eighty-six thousand miles a second. Communication by spiritual sphere is probably instantaneous. This is merely another way of saying that for spiritual communication material distance and space are eliminated altogether. (See Arcana Coelestia, nn. 1274-77; Spiritual Diary, n. 2982.)

PAUL HÄRTLI.

"JOHNNIE APPLESEED".

By J. B. McLachlan.

MANY, many years ago, a young man named John Chapman was living in a quiet New England community. He had experienced sorrow, his mother having died when he was but a lad. He had attended college at Cambridge, whence he had graduated with prospects as bright as the early spring morning. He fell in love with a beautiful young girl of his native village. She too had lost her mother. They became to each other more than friends, as well as companions in sorrow. Shortly after the Revolutionary War the village was seized with the craze of a western trek. The inhabitants were the descendants of the Puritan Fathers who had crossed the ocean in the Mayflower; and now some of them were to make a new pilgrimage; for a number had decided to make new homes for themselves and their families in the great wilderness towards and beyond the Alleghany Mountains. The date was the 10th of May, 1788, and the place of assembly was the village green. The day was Monday, a day dear to all housewives who have their many household duties to perform at the beginning of a new week. Every farmer for a circle of twenty miles had dropped his axe, forsaken his plough, forgotten his furrow; and the women had forgoten their spinning and their spindles; and the throng stood silent with heads uncovered in the public square. A strange spell had fallen on the people, and a sense of awe dwelt in the very atmosphere. Men spoke in low and subdued tones; the women rebuked the children for outbreaking speech or laughter. Those that were going, and those that came to see them go, all mingled in the common throng, spell-bound as people always

are when met to bid farewell to some Jason setting forth in search of the Golden Fleece.

A great day this for the people of Redham! These were the New Pilgrims; and that day witnessed the first swarming of the New England hive. And for the trek they were amply provided with wagons, packhorses, guides and soldiers. They had every utensil for the house, everything requisite for the barn and stable, for the field and the chase. "All these people have come for miles to see us off," remarked one old mother. And William Durand said:

> The first pilgrim fathers assembled on the sands of Holland, and looked towards the sea. These new pilgrims are gathered on the edge of the forest, and look towards a land beyond the mountains.

After a service of prayer and praise, the pilgrims faced toward the west; and a few hours later the band was miles away in the forest. Colonel Durand, representing the fifth generation from the sailing of the Mayflower, and his daughter Dorothy, were of the number.

John Chapman remained in Redham with his father. For two long years this young man remained behind his sweetheart; but finally he decided to go to her, and he told his father of his decision. His parent replied:

> Now go. Ride, and God be with you. Go tell Dorothy, from the minister that she used to call her foster-father, that it will be a happy day for this house when she crosses its threshold again. Stay—tell her I have been thinking much this afternoon about her mother and your mother. Tell her that love is the only thing worth while, that nothing matters but love and God.

An hour later John Chapman was deep in the forest; but to him the wild and the darkness were as if they were not, for he was shortening the distance between himself and the puritan maiden, and his mind was deeply intent and absorbed in his mission.

After a tiresome and weary journey of weeks through an almost unbroken wilderness, he found the object of his quest near the present site of the City of Cincinnati. But within a few weeks she faded from his gaze, emigrating to

that other country to which he could not then follow; for the great work of his life was yet to be done.

John Chapman then suddenly became imbued with the idea that it was now his mission to plant fruits and flowers in the wilderness depths, west of the Alleghanies, in advance of the tide of immigration which he foresaw would soon flow like a mighty torrent into the new territories of the Middle West. For that purpose he made several journeys to the older parts of Pennsylvania, where he gathered apple seeds, grape seeds, plum and peach pits, and flower seeds in great variety; and returning, he planted orchards and flowers in the virgin soil of these states, traveling hundreds of miles on foot, or canoeing the rivers. On planting an orchard he would fence the same, to protect the young trees from the deer and the antelope, leaving a sign: "Take what you want, but guard the fence." In this manner over a hundred orchards were planted by this most indefatigable of men, especially in the valleys of the Ohio and the Mississippi, territory now in the States of West Virginia, Pennsylvania, Ohio, Indiana, Illinois, and Michigan. He was toiling solely for the benefit of the coming immigrant and his children. Fancy this grand old man pursuing this great work in the unbroken wilderness, having the wild animals, the birds, and the red children of the forest alone for his companions; going from place to place, living on nuts and fruit, in the summer season; and returning to the settlements in the winter to provide himself again with seeds in preparation for the coming season's work. In this manner he passed over forty years of his life, alone but not lonesome; for continually he recognized that his beloved Dorothy was near him in all his wanderings, and upheld him in all his work. And at his journey's end he expected to see her, on the battlements of heaven, saying, "I am waiting for you. I knew you were coming."

Concerning his death there is the following record:

A so-called circuit rider, about 1835, going through the forest near the present site of Fort Wayne, Indiana, came upon some

colonists traveling in covered wagons, who had encamped for the night. They were taking care of an old orchardist whom they had found in the forest. This minister said that the old man assembled the children of the campers, made them kneel down, and offered a prayer for them. So wonderful an impression did this dying man make upon the circuit rider, that during the rest of his career he insisted that, no matter who the old man was, the prayer was the most marvelous to which he had ever listened, and that he had the sweetest smile, the most wondrous face, and the greatest soul he had ever seen.

Long ago that minister passed away; indeed his story of that scene in the forest of Indiana is now only tradition that lingers in regions where he labored from 1835 to 1870. In 1837 a representative from Ohio rose in his seat, and called the attention of Congress to the death of an old man who had done more for the West than any other man of his era; and Secretary Sherman spoke of this orchardist as one of the most striking figures that the Republic had produced.

Why did John Chapman take upon himself this self-imposed task? What power drove him forward through forty years in the forest? From what source did he borrow his courage, his endurance, and his final victory? Through what strength did he endure his loneliness and privations? And where were the hidings of his powers? These are questions that can never be answered. One fact, however, is surely established. He is the Patron of the American Orchard, a man altogether unique, picturesque, pathetic, and broken-hearted. Another fact, and the one which most interests us, is, that John Chapman was a New-Churchman, as has been testified to by many, especially throughout Ohio, who were brought to a knowledge of the Writings of Swedenborg by his instrumentality. Only a short time ago there appeared in the *New-Church Messenger* an obituary notice of an aged New-Churchman who came to a knowledge of the New Jerusalem through the agency of "Johnnie Appleseed." He not only planted seed in the natural ground, but at the same time in the ground of the mind;

and in both fields he appears to have had a considerable success.

This is a brief sketch of a man, known by all the country people living south of Lake Erie as "Johnnie Appleseed," who, years before the immigrants arrived, planted orchards and flower gardens wherever he found open glades, so that they should find fruits and flowers awaiting their arrival. Think of the labors, the privations, the endurance of this truly outstanding personage, who for years, alone in the unbroken wilds, surrounded by savage animals and red men still more savage, passed his life in this solitary manner, without wage or expectation of reward, except an inward conviction that he was performing a use and conferring a benefit on the early settlers, when the tide of immigration should flow into that territory, and the immigrants should find those things there for their use and for their pleasure! The question has been asked, Why did he deprive himself of the pleasures of home, society, and friends, and devote himself to a life of seclusion with all its loneliness, all its privations. The answer is, "All religion has relation to life, and the life of religion is to do good." All goods which exist in act are called uses. In "Johnnie Appleseed" we have the embodiment of activity, an example of self-denial and self-sacrifice, a life of utter devotion to his fellows, many of whom never knew him, and fewer still knew him by his proper name.

J. B. McLachlan.

[*Bibliographical note.*—In answer to an inquiry that appeared in the *New York Times* of May 10th, 1925, the following information from correspondents was subsequently printed, and is reprinted here as a matter of record:

Johnny Appleseed's right name was John Chapman. He was a man of flesh and blood. Perhaps the longest account of him is contained in the book entitled "The Quest of John Chapman," written by the Rev. Newell Dwight Hillis of Brooklyn, N. Y. It is an interesting story of the early settlers along the Ohio River, and the man known as Johnny Appleseed. Other sketches of Chapman may be found in A. B. Norton's "History of Knox County, Ohio";

Benjamin Douglass's "History of Wayne County, Ohio"; A. A. Graham's "History of Richland County, Ohio"; and H. S. Knapp's "History of Ashland County, Ohio." All of these books may be seen at the New York Public Library. Considerable space is devoted to Chapman in William's "History of Huron County, Ohio," which is accessible at the public library of Norwalk, Ohio. The grave of John Chapman (Johnny Appleseed) is just outside the city limits of Fort Wayne, Ind. It has been sadly neglected, but an effort is now being made to secure the necessary funds to place it in permanent repair.

In addition to the above paragraph we think best to add that we have sought, among the records in the New England Historic Genealogical Society of Boston, for confirmation of some of the statements in the above narrative,—such as John Chapman's attendance at Harvard, his residence at a place called Redham, etc.,—and we regret to say that we have not found any. We do not know what authority our author relied on for his information (our effort to communicate with him on this point before going to press proved unsuccessful); but lest his interesting account be unquestioningly accepted as actual history (which we hope it is), we think best, with all due apologies to him and to our readers, to utter a word of caution.—*Editor.*]

SWEDENBORG'S "TRUE CHRISTIAN RELIGION"

By the Rev. William F. Wunsch

AT first sight, it seems a good deal to expect of a reader with an average share of religious interest to take up such a work as Swedenborg's "True Christian Religion." Without doubt, all other things equal, that work is read most rewardingly by the trained theological student. It is a theological discussion. Its subtitle is "The Whole Theology of the New Church." It will hardly come into its own except with the promised revival of interest in theological thought. But for all that, it is abundantly capable of interesting the man with the ordinary questions of God, and Life, and Destiny, questions which will not down in any reflecting man.

There is much in "True Christian Religion" that is plain. There is much in it which is very practical. It thinks the age-old questions through afresh, leaving traditional and stereotyped answers. It gets back from an artificially elaborated theology to a certain religious common-sense, and to a basis in religious experience. To an intellectual interest less than that of the theologian or the theological student it will therefore give a rich return. And plain religious interest it will soundly reward. In not many books is the "yield of doctrine so turned into daily bread, the food of practical religion."

The unsettlement which we are witnessing in the religious world is surprisingly spoken to in "True Christian Religion." Regard deeply what is going on, especially in the Christian world, and what you see, Swedenborg would say, is startling: it is the passing away of a first Christian era, and the coming in of a second. Even in his day, a hundred and fifty years ago, he declared this to be the case. What

other transition would so surely be marked by the radical unsettlement and change which, more and more obviously, have been the lot of Christendom since his day? In his last chapter, Swedenborg challenges Christians with this explanation of the point in Christian history at which we find ourselves. The force of the first institution of Christianity has been spent, he says; the Lord comes again to bring in a new day. He comes with a further disclosure of His mind in the Scriptures to guide the day. The chapter is a challenge to His followers to find and hail the Lord's leadership in this change. We could be putting light for bewilderment, an abounding hope for anxiety, the strategy of the Lord's own leadership for the despair of adequate moral and spiritual guidance.

But to begin at the beginning of the book, rather; Swedenborg places the Christ before his reader in a new and compelling light. If one wants a better hold on Jesus Christ and on God in Him, there is no teaching which makes more of Jesus Christ. In one respect especially, Swedenborg gives recognition to a Gospel teaching about the Lord which has been systematically ignored. That is, that the Human Person and consciousness of the Lord underwent a change, called "glorification," in the course of his life on earth. There grew out, so to speak, in His Humanity, displacing the Jew and all the finite, a Divine Humanity, the eternal embodiment of all the Divine. "True Christian Religion" leads the reader straight to this Risen, living Christ, in Whom he will see the Father, and from Whom he may expect the Holy Spirit. There is no confusion of thought among a number of Divine beings. Rather in its picture of the Lord, the book gives every warrant for that spiritual leadership which the Christian world increasingly accords to the Lord alone.

Much of the unsettlement in Christendom turns on the question how far one can take the Bible to be the Word of God. Here again "True Christian Religion" will give the reader a firmer hold on the Scriptures; it will reveal new

values in them. To Swedenborg the Scriptures are the lowermost expression of the Word of God, which Word is a great deal more than they. As that lowermost expression of the mind of God, gradually achieved over the centuries, the Scriptures often contain truth spoken, indeed, by God, but more or less misapprehended by writer or prophet. The truth is set down as it appeared to a primitive insight, or to a low moral apprehension. Scriptures of this sort have, as a result, ceased to have their original force for us. Rightly so, says Swedenborg. But these Scriptures are all reclaimed, he finds, by a deeper meaning which is in them, and in all that God has said. For in that deeper meaning which, from the first, Christians have conjectured the Scriptures must have, he finds solid reality. With him the conjecture disappears, and the deeper sense becomes a definite possession. It is the truth in the Word which God had indeed to speak, but which remained beyond what writer or prophets managed to grasp. Finding the Scriptures endowed with this new power and glory, Swedenborg gives them a force as the Word of God which they could not derive from any other feature of theirs—namely, that they are the verbal and lowermost utterance of that essential Word of God into which now we can enter more deeply.

No less helpful will "True Christian Religion" prove to the reader, if he is asking how he may deepen and strengthen and give greater serviceability to his life. The book proposes a life which is profoundly religious, even mystically so, lived from the Lord and with a constant look to the neighbor. But it is a life the scene of which is laid in the world, and which is lived in the performance of some part of the world's usual work. "True Christian Religion" attaches "religion's enormous driving power to the tasks of service." Never was there a teaching which sent a man more actively into the world for his highest life and for his regeneration. The way to that life, the inner way, is inspiringly sketched. Its chief spirit and outlook are expounded in a refreshing discussion of charity and faith—

faith the attitude of the whole man, wanting truth for its own sake, and charity the whole spirit of the man, holding to the right, again for its own sake.

Two things more, notably, "True Christian Religion" does for the idea of the Christian life. It brings higher standards into that life than have marked it. It does this, one may say, on the general premise that the Christian life must become something more than it has been in order to survive. And it is an evidence of the depth with which Swedenborg interprets the Word, that he can go back to the Ten Commandments, and taking them in deeper meanings which they have as a part and as a kind of summary of the Word, bring from them into the Christian life a finer, heightened scruple and sensitiveness to wrong-doing.

In the second place, "True Christian Religion" gives the spiritual life or the Christian life-to-be a new scope and application. Swedenborg throws religion on that large scale on which it must motivate and guide men today in a world of large corporate action and interests. We have larger neighbors to regard, he says, than the individual fellow-being, and it follows that these larger possible realizations of the spiritual life have each other to regard; all groups coming under this designation, up to the nations of the earth themselves. He indicates corporate or social applications for the Christian spirit and for Christian principle. And again he arrives at this essence of the "Social Gospel" in an exceedingly simple way: he enhances this time the meaning of the second great commandment, making the neighbor out to be not only another individual, but a group,—one's neighborhood, the state, the spiritual interests of a people, mankind, the kingdom of the Lord at large. With a deeper interpretation of the Ten Commandments he gives the Christian life higher standards; with a larger interpretation of the second great commandment, he gives the Christian life an unprecedented scope and expression.

Of the ecclesiastical there is little in "True Christian Religion." There is much less than there seems to be. The

church of which, for the most part, he is speaking, is not an ecclesiastical body, but the realization of the spiritual life among men, and in an individual as one of such a community of men. Or he has a whole religious era in mind, as in his survey of the religious history of the race, or in his prediction now of a "New Church." But even the sacraments, which, of course, are in the administration of an ecclesiastical body, and which he reduces to two, become more than holy offices in his discussion of them. When the most is made of it, baptism becomes a vital agency for setting one in a propitious unseen environment; to the adult it keeps serving as a challenge to the spiritual life. The Holy Supper is an acting out solemnly on occasion of a steady fact in our lives—that we are every moment dependent on God for our lives, and on the Lord for Christian spirit and direction. As Swedenborg treats them, these sacraments are less nearly related to any ecclesiastical body than to the spiritual life of which they are memorial and seal.

A suggestion or two to the reader on how he might proceed with this treatise on a first reading, or if he means at first not to read it through, may be welcome. There is not a little in the treatise attacking traditional Christian teaching which no longer served men's spiritual life. In the last analysis, this is Swedenborg's indictment of it; not that it was illogical, or that it was unscriptural, nearly so much as that it did not answer to life nor arouse genuine Christian growth. His polemic could be skipped. Much of Swedenborg's spiritual world experience, thrown into story form in the *Memorabilia,* could also be omitted on a first effort to bring under the eyes the outlines of what he has to say. In addition certain chapters could be left to later examination. That on "imputation," attacking the notion of the imputation of Christ's merits to a follower, hardly speaks to any such view any longer. The more metaphysical and philosophical first chapter could at first be passed over, with its discussion of God as He is more in the recesses of His own Being, for the second chapter and its picture of God mani-

fest in the Lord and in history. There are paragraphs of illustrations, or as Swedenborg calls them, "comparisons," which could be disregarded, at least for the time being. These suggestions are only in the interest of a quick first reading of what is essential in this not inconsiderable digest of the teaching of a new Christian day.

The religious inquirer will find especially agreeable the whole spirit of "True Christian Religion." If he feels any spiritual need at all keenly, he will be aware, in spite of the general impersonalness of the discussion, none the less of what some one has called the "overflowing goodness of heart" in the book. There is steadily present the spirit which breaks only now and then into such direct address as this:

> But, my friend, shun evil, and do good, and believe in the Lord with all your heart and all your soul, and the Lord will love you, and will inspire love to do with, and faith to be confident with; and then in love you will do what is good, and in faith, which is confidence, you will believe; and if you persevere in this way, a reciprocal union will take place, and a perpetual one, which is salvation itself and life eternal (n. 484[2]).

But beyond this, the thinking inquirer, desiring to see his way in these high subjects, and wanting truth to come to him on its own authority, will come in this work on a reciprocating desire. The book is alive with the liberty of inquiry into the truth of our highest life. Each proposition is put forward tentatively; though that, unfortunately, is not so apparent from the English translations (the work was originally written in Latin). There is no unsupported assertion and dogmatizing. There is no effort to drive a point through on the assertion merely of Scripture, though all the teaching is a systematic formulation of the teaching and meaning of Scripture. Instead, each proposition is directly commended first to the heart and mind of the reader, there to make its appeal for itself; and only upon this is Scripture cited, and Swedenborg's spiritual world experience, in a subordinate role of corroboration. Scripture,

it might be added, is turned to always in a way to inspire, not to dictate, the doctrine fashioned from it. As some one has put it, "The author does not proceed by the erection of particular texts into standards, but elicits his results from the general face of revelation." But throughout there breathes the desire to see truth in and for itself, and to have it so seen by the reader.

Over the portal giving entrance on the thought and life of any second Christian era there is inscribed, like words over a temple door, says Swedenborg, the motto, "Now it is men's privilege to enter with understanding into the arcana of faith."

Wm. F. Wunsch.

PERSONALISM AND THE PROBLEMS OF PHILOSOPHY*

By Austin Warren

DR. BRIGHTMAN, author of the most recent addition to the long list of Introductions to Philosophy, is a Methodist clergyman and a professor of philosophy at Boston University. In the latter capacity he is an eminently able representative of the school of thought known as Personalism, associated in America with the name of Borden P. Bowne, Dr. Brightman's teacher and predecessor at the University. The weekly organ of New England Methodism, *Zion's Herald,* with justifiable pride in Dr. Brightman's equipment, background, and achievement, has hailed the present volume as admirable reading for clergymen and laymen, implying that it settles world-problems in an eminently satisfactory fashion—making the world safe for religion, and re-establishing the doubted truths of religion. Chapter 9, entitled "Has the World a Purpose," prompts the *Herald* to say that it will put new blood into the veins of the preacher:

> For here Dr. Brightman enters the lists with the apostles of mechanism and comes forth at the close of the discussion with a clear victory for the theory that this world is one of meaning shot through and through with the marks of the Divine purpose. . . . [The book] will greatly help by its vibrant *personalism* to sober up a foolish old world, drunk with the wine of an untenable materialism. A new day is just ahead, and Dr. Brightman's volume is a harbinger of it.

The strikingly different point of view of Mr. C. E. Ayres, reviewing for the *New Republic* this and two other

**An Introduction to Philosophy.* By Edgar Sheffield Brightman. New York: Henry Holt & Co. 1925. 393 pp. Cloth, $3.00.

introductions, would seem to suggest that by no means so cogent a logic as Dr. Brightman's was necessary to stimulate the *Herald's* "will to believe" into finding personalism triumphant over the other "schools," and Dr. Brightman the harbinger of a new day; that the *Herald* was not converted but "confirmed" (to use Swedenborgian terminology) by its recent reading. Mr. Ayres is not so certain of the interest of the mythical general reader, whose attention professors of philosophy invite; though, to be sure, he is thinking not of clergymen and laymen, but of unclassified human beings. He believes that general readers have an "intuitive suspicion of professors and even of philosophy." Nor does he feel sure that these experts have revealed the meaning of life, a subject of interest to all of us. He mistrusts the fulness with which each of the manuals "covers" the field, the uniformity with which each sets up the other contemporary schools of thought in a "convivial tea-party of intellectual dummies." He believes that what the philosophers have to tell us is nearer the "intuitions of an artist than the cumulative discoveries of a scientist."

Dr. Brightman in his preface apprehends that some critics will be prejudiced against his book because of its idealistic position; and he speaks elsewhere of the easy refutation of theism by a sneer. No doubt Mr. Ayres is one of these critics; for a sophisticated smile steals over his face when he comments upon the optimistic theism of the professors, and tells us that "Prof. Brightman is plain theistic and be damned to you." It is true that in non-ecclesiastic circles—among scientific and literary men—theism has fallen into disrepute; and such persons will be disposed to find ample explanation of Dr. Brightman's position, without resort to logical analysis and refutation of his argument. The "will to believe" of James, and the "rationalization" of Robinson, will furnish a psychological account which such may accept as superseding any other. Even the present reviewer, manifestly without anti-theistic bias, must confess that, from the book before us one would get the idea that Dr. Bright-

man began, after a clean sweep of his mind, to canvass the problems of philosophy, and that the solutions offered by the various schools were one by one seen to be inadequate or fallacious, until suddenly personalism appeared upon the intellectual horizon, was tested, and found test-proof, or nearly so; yet one can hardly suppose such to have been the actual process involved. Presumably the philosopher was a Christian from his earliest days, first uncritically, then with growing powers of perception and analysis. Presently he was forced to ask, with Eucken, Can we still be Christians?; and, adding mental training to mental powers and predisposition he was able to "refute" rival interpretations of experience, and remain a believer.

In giving this conjectural history of a soul, no invidious attack has been intended. No doubt all mature Christians of any degree of education have been confronted with the necessity of a critical revaluation of inherited faith. Belief precedes reason; but subsequently reason is brought to pronounce upon the claims of faith, and justify them or allow of their being justified. What the present reviewer, along with Mr. Ayres, is skeptical of, is the weight attached to the logical apparatus by which the professors allege to arrive at their conclusions. He suspects, along with Mr. Ayres, that philosophers are rather poets than scientists. This essential character is masked by their logic, but it is revealed by relating their views to their temperaments, and by the consideration that each of the "schools" seems logically able to refute its opponents. Undoubtedly each of the philosophers has his logical flaws; yet hardly in sufficient degree to account for the comparative ease with which his adversaries vanquish him, and confidently establish their own positions. We may suppose that the difference between the schools is not so much in their excellent logic as in their premises and suppositions,—the outlook on the world with which they begin to reason. Even in so closely reasoned a book as Dr. Brightman's, one is constantly impressed by the scanty distance covered by logic compared

with the unknown before and after. Between the end of the argument and the certainty necessary to conviction is the leap of faith. It is with such cautions, to be developed as we proceed, that we begin our analysis of the book in hand.

The opening chapter, on "The Philosophical Spirit," defines the study of philosophy as "the attempt to think truly about human experience as a whole; or to make our whole experience intelligible." It regards philosophy as "a spirit or method of approach to experience rather than a body of conclusions"—not dogma but reason. It warns us of the danger of rationalization, though with the wise counter-warning that "Rationalization of your desires is certainly not worse than rationalization of your antipathies." It distinguishes philosophy from science, as the study of values from the study of facts, of reality from appearance. An analysis of philosophical methods distinguishes the rationalistic (Descartes), the scientific, the romantic (emotional), and the synoptic, or comprehensive. It is this last method, aiming at the view of the object or complex of objects as a whole, and from as many points as possible, which Dr. Brightman adopts and recommends. Both naturalism and neo-realism as schools of thought are founded upon analysis. Though not here suggested, it is partially in contrast to these, and in order to "transcend by including" their contribution, that the method of synopsis is adopted.

The second chapter discusses the fundamental topic of Truth and Error under the form of an analysis of the values of the various criteria actually in use by human beings. It can not be said that Dr. Brightman always does full justice to the other criteria than his own. The tenth, coherence, seems to him the only one of any extended validity; and it is in the light of this intellectualistic criterion that he is apt to judge and sometimes misrepresent the force of the others. Before discussing the principle of coherence, he applies it to the instincts, and believes their

validity as a criterion refuted by the fact that they conflict, —that both the militarist and the religionist can appeal to instinct. But of course persons who apply in any seriousness the criterion referred to, do not pretend that instincts are coherent or absolute. Frankly sceptical of an "absolute truth," they have fallen back on instinct as "given" beyond dispute. Similarly with the criterion of custom, Dr. Brightman assumes that because customs are not mutually consistent, and represent only a relative truth, they cannot be regarded as criteria. Undoubtedly the uncritical may think of the behavior and standards of their group as universally valid; but many sophisticated persons today aquiesce in the conventions of their group not because of ignorance that they are not "ultimately true," but because they doubt if anything is ultimately true, and find in the social criterion the only one available.

The same criticism would apply to the account given of the Tradition and *Consensus Gentium* criteria. At present, at least, they make pretension to nothing more than relative validity. Yet to those who find nothing with more than relative validity, that will suffice. Feeling, not sharply differentiated from intuition, is said to be no criterion, because we have good and bad feelings, false and true. This begs the question; since, until a criterion is decided upon, there can be no "false" feelings. The account of the inadequacy of sense-experience is more conclusive, calling attention like other such accounts to the illusions and hallucinations which evidence the untrustworthiness of sense-reports unsupplemented by reason. Intuition, at present associated with Bergson and Croce, is given detailed consideration as the characteristic criterion of poets, lovers, and mystics; but the conclusion is, that intuition is rather the source than the test of truth,—"the claims of any intuition must be investigated in the light of the rest of our experience and thinking." Correspondence of idea to reality is shown to be unfeasible because we are never able to compare idea with object, we can only compare ideas with other ideas.

The canvass now reaches Pragmatism, strongest contemporary rival of intellectualism. Here our writer pauses to differentiate four current conceptions of the term,—the humanistic, the experimental, the nominalistic, and the biological. Of these the first, represented by the English Schiller, holds that what satisfies human nature as a whole is true; and the last, represented by John Dewey and the "Chicago School," regards man as a psycho-physical organism, and thought as "an instrument for adjustment in any situation where difficulties or problems have arisen" (instrumentalism). The chief objection to pragmatism is felt to be the vagueness and ambiguity of the term "practical"; but Dr. Brightman is also distressed by the inconsistency which may obtain between two systems each supposed to be pragmatically justified,—Christian Science and Romanism. Applying his test of coherence, he is sure that if both are true, the universe is a madhouse. He thinks it evident that "untrue ideas may lead to results which in the long run appear to be practical." But in this again he is begging the question. To the pragmatist the true idea is not the coherent but the efficacious; and hence an idea which leads to a fruitful issue has the only kind of truth it can have. In general, one's comment on the discussion of the criteria of truth would be, that most claim only relative and non-intellectual validity, and yet they are submitted to a test which they make no pretensions to satisfying.

Now we come to Coherence, the organ of truth and perhaps reason itself. "Where there is inconsistency there is error. . . . Any judgment is true if it is both self-consistent and coherently connected with our system of judgments as a whole." At this point Dr. Brightman is careful to distinguish between "mere consistency," or the consistency of an idea with itself (such consistency is perfectly possible in an imaginary world), and "systematic consistency," or coherence of the given idea with the fact. With the application of this criterion in the lower ranges of thought and

in science, one can certainly have no quarrel; indeed, as our writer truly says, it cannot be denied without being affirmed. It is an instrument of reason so important that one may almost identify it with reason. But for its universal validity one must first assume that the universe is coherent; that once one has attained a purely coherent system of thought, its coherency will be something more than formal. Experience would seem to imply, within the limited ranges open to us, that there are many equally consistent interpretations,—at least as many as there are characteristic *Weltanschauungen.* I cannot be persuaded that the difference between the materialistic and the idealistic interpretations, to take the most widely differing, can ever be bridged by logic, or that one interpretation is more coherent than the other. It seems to me that they rather illustrate Swedenborg's doctrine of discrete degrees. It is not a keener dialectic, but a new heart and a new insight—the opening up of a new level of experience—which will raise the naturalist to spiritualism.

Do our ideas refer to reality? is the problem of the third chapter. Here Dr. Brightman himself raises the question, whether coherence is simply the framework given to ideas by the human mind, or whether it may be regarded as the representative of an orderly universe. Passing in review the various answers that have been given to the epistemological inquiry, he is easily able to refute that of complete scepticism. (Sceptics write books, books require readers, and readers require understanding; if knowledge is impossible, even the knowledge of scepticism is impossible, and the transmission of it.) But Dr. Brightman is conscious of the valuable service the sceptic renders to the world:

> He who has never been overwhelmed with the unutterable vastness of the universe and the profound mystery of existence will be able to look on the sceptic with cool indifference or with bigoted disdain; but he who has once felt the sting of the problems of life will be able to appreciate the sceptic's contribution to philosophy (p. 72).

The second answer, Kantian subjectivism, or, more precisely, that given by a view often understood to be Kant's, posits the fact that only consciousness is immediately given, and shows that "the mind treats as real only that system of objects which obeys the laws of the forms of sensibility (space and time), and the categories of the understanding." The content of knowledge comes from sensation; the form, from the understanding. Knowledge is possible, but knowledge only of phenomena, not of things-in-themselves. Since this view limits us to the appearances of things, it may be regarded as a partial scepticism. The third answer, epistemological monism, may be interpreted in two ways. Berkeley and the post-Kantian idealists taught that idea and object are one, and that one the idea. On the other hand, some modern realists are teaching pan-objectivism, or the identity of idea and object in the object. The first of these interpretations would seem to approach solipsism, but avoids it through the implication of the coherence theory,—that my ideas require for their complete organization participation in the perfect system of ideas present in the Divine Mind,—and thus, as is evident, is harmonious with religious teaching; while pan-objectivism is the epistemology of a naturalistic world-view which regards consciousness as "but a gleam that shines for a while" or a "mode of object."

In opposition to both these monistic answers is the dualism which, in the tradition of the Greeks, scholasticism, and common sense, Dr. Brightman advocates. He does not base his adherence on tradition or instinct, however, but on transtemporal reference, and on the belief that self-knowledge involves a distinction between self as knowing and self as known. A signal advantage of dualistic epistemology seems to Dr. Brightman to be, the adequacy of its account of error. According to a monistic interpretation, it is difficult to see how error can arise. "If idea and object are one, how can idea be inadequate to object?"; while if our ideas refer to non-mental objects, they may be

regarded as sometimes failing to reach the truth because of insufficient observation or distorted data. Perhaps, however, the most cogent reason for Dr. Brightman's adherence to this theory is because of his personalism. Monism is the doctrine of the materialist on the one hand and the absolute idealist on the other; dualism leaves open the possibility of a metaphysics allowing reality to both Supreme Person and the human personalities which owe to Him their being.

The next chapter makes it clear that our philosopher's epistemological dualism is intended to safeguard not the reality of the non-mental world but the reality of personality. He is an idealist, but a personalistic idealist. A dualist in his theory of knowledge, he is metaphysically a monist. The question, What are physical things? is a metaphysical question for philosophy, whatever it may be for science. Dr. Brightman's account of this subject begins with the view of unreflective or naïve realism, so-called, well represented by Dr. Johnson's supposed refutation of Berkeleyan idealism through knocking his foot against a stone. To the mythical man of the street, the material seems the indubitably real; and if any verification of this assumption seemed necessary, it would be some such appeal to immediate sensation which he would offer. However, naïve realism cannot support even superficial analysis. The bent appearance of the stick in the water is the stock illustration of the illusions our senses are constantly furnishing; and the illusion of distance is a case always in point. Other typical analyses of naïve realism show that it is the mind which connects the sensations of color, smell, and sound, and gives us the unified presentation we call a flower; that appearances are not constant,—to burn the flower is to change its color. What is the flower apart from its properties?

Naïve realism, driven out from its phenomenalism, may hope to find support in the scientific interpretation of nature. But the analyses of science are quite as careless of "saving the appearances" as any metaphysics could be. Analyzed,

color and sound, and even solidity, vanish. Light is a form of energy travelling through the ether; sound, energy travelling through the air; the atom is an imperceptible unit, not a tiny solid body as the uninitiated may suppose, but to be conceived of as a nucleus charged with electricity. The physical universe to science, in short, is not the materiality of which Dr. Johnson was thinking when he felt the sharp impact of the stone, but "one great storehouse of electric energy." The implication of this analysis for idealism is apparent.

There is not space to follow our philosopher through his analysis of philosophical conceptions of the physical. His conclusion is that "the world of visible things is the expression to our mind of the activity of a Supreme Mind"; so that nature is, as Berkeley says, "a Divine Language." If Dr. Brightman were sufficiently familiar with New-Church doctrine, he might with far greater cogency have attributed to Swedenborg this momentous view. According to Swedenborg, the universe was not formed, as the Fathers taught, out of nothing (not-being), but out of God's own substance (being, spirit). The world is the projection of the Divine Mind; its reality is derived and representative. The natural sun is the lifeless transmitter of the energy of the spiritual sun which emanates from God. The natural world speaks with halting lips, and by inadequate and clumsy parable, the language of the spiritual. "Thought from the eyes closes the understanding, but thought from the understanding opens the eyes" (Divine Love and Wisdom, n. 46).

The wisdom of grouping universals and values together for subjects of a joint chapter may be doubted; though it is quite true, as Dr. Brightman points out, that they are both distinct from physical things, and distinct also from persons. It is true also that Plato failed to distinguish very sharply between two distinct aspects of the idea—its conceptual and its normative. Yet the variance of universals and values would seem at least as great as their community;

one is formal and logical in character, the other substantial and ethical. Dr. Brightman's discussion of realism versus nominalism leads him to a synthetic view which transcends by including the opposed positions. This is the conception that "the whole universe is personal; it is made up of a mind or minds and their experiences." "Personalism finds room both for particular facts and for universals; for it is the nature of mind to be an individual that universalizes."

Axiology, or the study of values, is fundamental to the study of ethics, and in that position has "occupied a central place in the thinking of men like Plato and St. Augustine, Spinoza, Kant, and Fichte." But more explicit work has been done in this field since 1870 by such men as Lotze, Ritschl, Nietzsche, and Hoffding. The chief psychological accounts of valuation are: the hedonistic (Aristippus, Epicurus), which regards value and pleasure as identical; the voluntaristic (Aristotle, Spinoza, pragmatism), which regards value as that which fulfils desire; the formalistic (stoicism, Kant, Royce), which regards true value as found only in a rational will in loyalty to the "obligation to be rational"; and the synoptic (Green, Bowne, Brightman), which recognizes the presence and validity of the hedonic, volitional, and intellectual factors in valuation, but regards them all as organized and interpreted by one's ideal of personality—"the conception of the kind of person one approves and ought to become." After finding the scale of values determined by the degree to which each of the values contributes to the "coherent functioning of an organization of experience as a whole," Dr. Brightman charts, with the wise warning that not too much significance can be attributed to charts, the values, classifying them as intrinsic or instrumental, permanent or transient, catholic or exclusive, higher or lower,—regarding as lower intrinsic values the recreational, the bodily (health), and the social, and as higher intrinsic values, the intellectual, the esthetic, the ethical, and the religious. He defends his inclusion of social values in the lower class on the ground that the value

of association is dependent on the presence of the higher values. No doubt such flourishing contemporary groups as the social service and the sociological would hardly agree with this essentially individualistic interpretation of axiology (though such may take comfort in the fact that ethical values in a human world imply sound relations with one's fellow men); but the reviewer is glad to underscore with approval the statement that "mere association, mere cooperation or personal loyalty, without regard to the value of what is being realized through association, has very meager value."

A full, if not convincing, discussion is given to the question, Are values subjective or objective? Dr. Brightman is the sharp opponent of subjectivism in all its phases and all its provinces. He does not agree to the maxim of the ancients that *"de gustibus non disputandum est,"* or the relativistic sociology of the moderns, with its doctrine that values are group functions conventionally valid for the race, the nation, the cult. He rejects even the more liberally modern (and ancient) humanistic conception, that value means human value,—"man is the measure of all things." "He says that the sunset is really beautiful; and that if I do not enjoy it, I ought to learn to enjoy it." It would be very difficult to establish so extreme a position. Very little study of comparative esthetics, ethics, and religion, is necessary to exhibit the utmost disparity of particular values. What can be established is the eternity and universality of the general categories of value, the Good, the True, and the Beautiful. Human nature is constituted after the divine image and likeness in desiring and finding satisfaction in goodness and truth and beauty. "The idea of God is primarily a value-idea," as Dr. Brightman says elsewhere; God is value, and the source of values.

It will be necessary to pass in very summary fashion on the middle section of the book in order to have space for some concluding remarks on Dr. Brightman's consideration of religion and its values, in chapter ten. It is be-

lieved that the full treatment given such crucial topics as the criteria of truth will make this possible without too great injustice. Chapter six, on the nature of consciousness, opens with a valuable history of mind theories, and a just account of the prevalent contemporary laboratory psychology, hypostasized in the metaphysics of behaviorism. The defect of this doctrine, true enough as science but inadequate as philosophy, is its externality and its omission of the most significant datum in the case, our own consciousness. Useful as in many respects the tabular studies of modern "scientific" psychology have been, they can never supersede self-analysis and introspection, which alone can interpret to us the behavior of others.

Closely allied to this opposition of the behavioristic and the self-psychological types, is that discussed in chapters eight and nine, of the mechanistic and teleological views of life, constituting, as Dr. Brightman thinks, the "fundamental problem of metaphysics." Is the world a machine, or has it a purpose? Mechanism is the characteristic doctrine of modern science constantly reinforced by the verification of physical hypothesis; teleology is the doctrine of religion and idealistic philosophy. The teleological interpretation was the first to appear (its disadvantage, in the eyes of the "advanced"). Understanding Will to be the supreme category of life, primitive man attributed it to natural phenomena, and was conscious of purpose and personality, malign or gracious, in storm and sun, winter and summer. Hence it is easy to dismiss as superstitious the view that the universe is the embodiment of Purpose. But the first guess, the obvious interpretation, is not necessarily thereby incorrect. The natural answer may be the true one. And primitivistic origin is too universal to be a refutation of teleology. By their fruits, not their roots, ye shall know them, as Fr. Tyrrell says. Mechanism is a self-coherent interpretation of life, with a certain somber dignity and cold artistic form; but is it consistent with all the facts of life, or does it omit the most immediate and inward? Such

would be the questions of the teleologist. "Mechanical explanation presupposes and in turn is used by purpose." It is by purposive study and experimentation that natural laws are discovered; and it is for human purposes that scientific knowledge is employed. It may be anthropomorphic of us (for men can never escape anthropomorphism even when they repudiate it); but when we find the physical the instrument of human purpose, the expression of human desire, the natural explanation of universal materiality is, that it is the expression of a universal Will or Purpose. If we look outside ourselves for an understanding of the character of the universe, we shall see only bodies and matter, the effects of purpose; but if we look into ourselves, we shall find consciousness and cause, and we shall incline, by reason of the analogous instinct from which we can hardly free ourselves in thinking of nature, to find the universe the effect of a great First Cause.

The teleological interpretation of life is the religious interpretation. If the universe has a purpose, what should be man's attitude toward it? Chapter Ten is a discussion of the fundamental problems of religion. The problem of faith is the problem of belief in "a reality not accessible to sense-perception." But, as Dr. Brightman points out, there is no dualism between faith and sense perception. Religion has commonly held that God manifests or reveals himself in nature, and that His existence is necessary to give meaning to nature. And in its concern with the supersensuous, religion does not differ from all that concerns consciousness. To speak of mind and minds, is to speak of the supersensuous. Faith is not the belief in the unrational but in the super-rational, or, as we sometimes call it, the super-natural; it does not conflict with, but supplements, the rational.

Is religious value simply a synopsis of all values, or does it fill a special province of its own? Dr. Brightman recognizes the difficulty of defining what this special province is. Contemporary criticism is prone to resolve religion into sociology, where the nineteenth century dissolved it into

ethics. Our writer is with the older and, I believe, sounder tradition of Christianity when he finds its true center and value in mysticism, or the immediate experience of the Holy. The Church is the organization of the "simple good" about the nucleus of the spiritually and, particularly, the celestially minded. Without this core of personal religion and immediate experience, organized religion, so-called, would very presently die out.

In his discussion of the existence and character of God, Dr. Brightman is seen to be aware of the disparity between our conception of God as supreme value, and the conception of Him we derive from experience and the observation of nature. The crucial difficulty in the way of faith is the problem of evil. "God," said Schopenhauer, "must have been tormented by a devil to create a world like this." Incompatibility between faith in God and appearances in this world is evident, as Dr. Brightman says; and "religion and philosophy arise out of the incompatibility." Answers to the problem never produce complete conviction: many idealists are obliged to surrender belief in God as objective value to hold Him instead as the norm of value. Certainly if the choice is between belief in an all-powerful but merciless deity, and the impotent but gracious Idea of human perfection, no idealist ought to hesitate for a moment. But many believe that no such choice is obligated. The theist may adduce, with Dr. Brightman, the impossibility of a virtue without the background of a struggle, and the "problem of good" matching the problem of evil,—how so much good in so bad a world? Swedenborg's interpretation of the problem is still more cogent, at least for the case of moral evil: man is constituted by his free-will and rationality, and free-will implies freedom to sin as well as to do good.

Many objections have been raised in the course of the last century to belief in immortality, perhaps chiefly and most notably through the philosophy emergent from natural science, and the sophisticated reluctance to believe what one

would like to believe. After considering carefully what can be said for the other arguments for immortality, Dr. Brightman comes, rightly enough, I believe, to the conclusion that the "most fundamental argument for immortality is the character of God." The future life is a deduction from the goodness of God, and it stands or falls with that. If we have on other evidence reason for belief in the existence and goodness of God, then the desire or instinct for eternal life in man is proof of its actuality: a good God would not create the appetite without its appropriate satisfaction. But if there is no Supreme Goodness, man's spiritual instincts may simply be blind alleys, deceits and decoys, without reference to reality. Immortality apart from revelation, said Pope, is a great *peut-être*.

A final word on the personalistic philosophy. One cannot read Dr. Brightman's book without feeling the distinct service it renders both humanism and religion. Not rejecting the valuable contribution of the scientists in their own fields, it yet distinctly resists the philosophy illegitimately derived by them which omits from the account of experience its most immediate and directly known feature, consciousness—indeed, the feature which alone makes an account of the universe possible. Belief in God as a Person is derived from man's analysis of the human world as made up of "minds and their experiences," and the inference that the universe is similarly constituted as the expression of a Divine Mind.

With personalism in general the doctrines of the New Church find much common ground, notably in the teaching Humanity is the essential form of the universe. Our chief difference with Dr. Brightman would be, I think, on his intellectualistic approach to the doctrine. His personalism would seem to emphasize intellect rather than will, to regard experience as primarily epistemological. The New Church, on the other hand, agrees with, and gives detailed corroboration to, the doctrine of St. Augustine, that "We are nothing but wills": stripped of all that is adventitious, we are re-

duced to our ruling loves. Our truth, always relative, is but the form of our love. "When love, which is of the will, is not at the same time raised, wisdom, which is of the understanding, however it may have ascended, falls back again down to its own level" (Divine Love and Wisdom, n. 258).

Dr. Brightman's book is cordially recommended to REVIEW readers as an intelligent and interesting interpretation of experience from a point of view too infrequently represented in contemporary thought.

AUSTIN WARREN.

THREE GREAT TYPES OF RELIGION*

By the Rev. William F. Wunsch

DR. BROWN'S book on "Imperialistic Religion and the Religion of Democracy" appeared nearly two years ago. Reviewed at this late date, it has been re-read in connection with some more recent, albeit much slighter, psychological studies which also involve an analysis of contemporary Christianity. Dr. Brown's discussion embraces historical Christianity, too, and indeed religion generally; still it was an enlightening comparison to put with his book Dr. Lake's recent article, for example, in the June *Atlantic,* on "The Real Divisions in Modern Christianity." In the one paper one meets, excellently characterized and weighed, the Fundamentalist, the Experimentalist, and the Institutionalist; and in the other more extended study, the Imperialist, the Individualist and the Democrat. How do these "match up," if at all, and after due allowance for the differences in points of view in the two studies? And there were other psychological studies of current Christianity, also, with which to put Dr. Brown's book into illuminating comparison.

From the first, when it came to indication of types in contemporary or recent Christianity, there was for the New-Churchman still another piece of analysis to place alongside Dr. Brown's. That, strange as it must seem at first sight, is Swedenborg's interpretation of the second and third

---

**Imperialistic Religion and the Religion of Democracy*: A study in Social Psychology. By Wm. Adams Brown. New York: Charles Scribner's Sons. 1923. 218 pp., and index, 12 mo. $2.25.

chapters of the Book of *Revelation*. That looks like a far cry from analysis of contemporary Christianity. But Swedenborg finds in those chapters pictures of the Christianity of his day. The question of the mode of his interpretation aside for the moment, his interpretation involves a deep psychological study and analysis of attitude and type. Type and attitude are too fundamental to have worked out of Christianity meanwhile. And it is to be said, too, that Swedenborg caught Christendom in the beginnings of that transition which has become much more obvious to us since. He saw the Lord's Spirit appealing to seven Christian types, to contribute each its strength, to drop each its divisive over-emphasis, and to unite, all of them, in a revived and more fully informed Christian experience. It would be a valuable study for a student versed in psychology to say on what principle this division into seven types is made. Dr. Brown has a chapter (II) in which he rehearses the content of religion as a body of belief, certain feelings and aspirations, and an enjoined conduct; that is, an intellectual element, an emotional, and an active. This is an excellent, as it is the simple, portrayal of religion as "life," for life is thus trinal; but it would seem at first sight, too, that around this conception of religion Swedenborg's interpretation of *Revelation* ii and iii groups its types. The abiding Ephesian is the Christian who emphasizes the first of the three elements, and overdoes the emphasis, which is his fault and lack of love. The Smyrnean puts the stress on the inner life of feeling and aspiration; his appreciation of that more mystical element is wanted in the full growth of Christianity, but he wants not to be as negligent as he is of the other elements. In the man of Pergamos we have another attitude, the attitude that demands results in religion, and action, another wanted type and growth, but too often marked by too little thought and too little inner discipline. The man of Sardis is the æsthetically interested churchman more, who stresses the third element of religion in the form, not of ethical action, as the man of Pergamos

does, but in the form of liturgical expression; his is the familiar danger of an uninspired Christianity. Thyatira symbolizes those who accept religion at the hands of some external authority, and with that distribution of emphasis which the external authority makes, the church as such an authority being likely to emphasize ecclesiastical life and observance, and the Bible as the authority resulting in the prescription of tenets and rules. Philadelphia, to which no correction is offered, seems to be a type, certainly rare enough, in which there is due poise among the elements of the religious life. Or is it some attainment of that life with balance in whatever type? And in the Laodicean have we a type, or have we again instability and indecision in whatever type? On whatever principle these types are distinguished, plainly the Imperialist, for instance, of Dr. Brown's classification is there, and the Institutionalist of Dr. Lake's. Here are classifications which cross one another, and which, varied in scope and point of departure as they are, ought to furnish illuminating comparison.

But the comparison of analyses of contemporary Christianity with Swedenborg's interpretation of the Messages to the Churches will be likely to have still another interest, —and I mean, of course, especially for the New-Churchman. When psychological studies like these (for Swedenborg's interpretation of *Revelation* ii and iii at least involves psychological analysis, whether that is all it is or not) are compared, a resemblance in religious tone and outlook appears, which means vastly more than any differences in scope and principle of classification. In his interpretation Swedenborg declares that the Spirit of the Lord, moving to a new and better informed Christian life, is inviting into the deeper experience the chief types in existing Christianity. He is appealing to each to see itself as He knows it and its works; He is trying to draw into full function the good in each; and He is pressing on penitent notice the unfortunate eccentricity of each, which holds Christianity out of the unity which it should really have.

In this outlook do not books like Dr. Brown's and studies like Dr. Lake's take on a new interest? Are they no evidence of a spreading corporate self-analysis on the part of contemporary Christianity? There are many more such critical studies in self-scrutiny. Divisions and types begin conscientiously to assess themselves, in the light of what they have to offer, and in the light of the life common to them all. They seek their actual place, trying to appreciate each other's value, and frankly taking account each of its own shortcomings and divisive habits. Now, has this no relation to what the Spirit has been seeking to say to the Churches? Dr. Brown dedicates his book to "Christians who differ." He feels that there are fundamental and persistent differences, of which we may have the value, and others of no value which we need to transcend, all in the interest of entering on a rich and satisfying unity of Christian experience and effort.

But we are speaking of Dr. Brown's book as though it had to do mainly with current Christianity; its scope is much larger. Dr. Lake's article, to which we have referred, in which he depicts with pungent discrimination and an appealing justice Fundamentalist, Experimentalist, and Institutionalist, has contemporary Christianity in view, chiefly American Protestantism. Dr. Brown not only includes Catholicism in his examination, but sweeps back over Christian history in his view, and indeed has all religion in mind, in which everywhere he finds certain great types recurring, or rather persisting, as though they rested in fundamental differences. He is also at an especial problem, wide in range, namely, the great variation one finds in religion. Is that variation due to the existence of revelation there and its absence here, to truth here and to falsity there, or must some other account be given of it, as that there are inevitable and persistent ways of taking religion? How shall one get at these "ways" clearly? What can serve as the principle of classification?

It is the principle he employs in classification of religious

types which makes Dr. Brown's book "A Study in Social Psychology." He makes in foot-notes excellent brief critiques of other principles of classification, as in Harnack, Sabatier, James and others. Not substituting his for any of the others necessarily, but offering it as another classification of wide usefulness, he says he works with the attitude which one may take to social institutions, of which the church is one, as the principle for guiding him to discern and delineate religious types.

> One may accept (social institutions) as they are without question, and yield them willing and loyal obedience. One may protest against them as corrupt or negligible, and find in one's own inner life a refuge and compensation. One may believe that society itself is in the process of re-making, and that in the progress toward better things each man and woman may have a part. (Pp. 26, 27.)

"These three attitudes," the author goes on to say, "have their counterpart in religion." And he continues:

> There are religious people who are satisfied with the Church as it is, and yield it their willing and hearty allegiance. There are others who regard it as corrupt or negligible, and believe that religion is capable of complete description in terms of the relation between God and the individual soul. There are still others who believe that God is using the present Church to train men and women for a better social order, and that it is the privilege of every truly religious person to co-operate in the process.
>
> These three types of religious experience give rise to institutions appropriate to their genius. They are all social forms of religion, wholes, not parts; religions, not simply types of religious experience. They recur in every age, and cut across the great complexes we call historic religions. They have as yet no recognized names. For the purpose of this discussion we shall call them *imperialism, individualism,* and *democracy.* By imperialism we shall understand a type of religion, the representatives of which believe that they serve God best when they submit to the control of some existing institution whose supremacy in the world they identify with the triumph of God's will. By individualism we shall understand a type of religion whose representatives despair of satisfaction through any existing institution, and find solace in immediate

communion between the individual soul and God. By democracy we shall understand a type of religion the representatives of which are convinced that they serve God best when they discover His presence in other persons, and unite with them in the progressive realization of the ideal social order which it is God's purpose to establish upon earth through the free co-operation of men. (Pp. 27, 28.)

Chapter II not only considers, as we have noted, what goes to constitute religion, but also passes to a consideration of the functions of a church, of which Dr. Brown enumerates five, and in the conduct of which one would find reflected in its own way each truly delineated type of religion. Especially in the activity of the ecclesiastical institution, in the conduct of its worship, its education, its discipline, its service and its missions, must types of religion come clear which are made out on a principle of classification which is essentially one's attitude to social organization.

Chapter III takes up then the consideration of the religion of imperialism. The designation is not meant to act as a bad name, in the least. It is that type of religion in which submission to the organized Church is identified with the doing of God's will. Dr. Brown discusses it in its outstanding example chiefly, the Church of Rome; but the type extends to other examples, like the religion of the State, "which teaches men to see in the triumph of the State the fulfillment of God's purpose, and in submission to the State the doing of God's will"; and also to the militant sect, "which identifies God's will with a definite body of tenets embodied in a Bible or a creed, and explained by certain qualified interpreters." Each of these religions demands complete submission. Each aims at universal dominion. The type has its good and its bad in it. It has brought men to God. It has done a highly varied disciplinary and civilizing service, probably indispensable. It is not a stage in the history of religion, though it may appear as one, but a recurrent and apparently permanent type. There are men and women whose religious needs

will always be met in this way, so far as we can see; that is, in a religion of authority. It has its dangers (and one can study Swedenborg's "Babylon" here to great advantage) and its obvious limitations, if only in stirring to certain convictions and protests which it cannot satisfy.

By individualistic religion, to the discussion of which Chapter IV is given, the author means "that form of religion whose representatives despair of satisfaction through any existing institution, and find solace in immediate communion between the individual soul and God." It is the religion which James studies in his "Varieties of Religious Experience." It comes largely by way of protest against the religion of imperialism. The individualist (in this sense) resents intermediaries in his relation with God, and refuses such control of his personal religious life as the religion of imperialism attempts and stands for. Dr. Brown sketches from Reade's "The Cloister and the Hearth" its "imperishable picture of individualistic religion." He distinguishes a negative individualism, in which, in a variety of ways, one breaks with what he deems an evil and impossible environment; and a positive, where one is not so much seeking to escape an environment, as that one finds himself in God's world. As examples of negative individualism Dr. Brown discusses Evangelical Protestantism, some parallels in the Roman Church, and that extreme form, Buddhism; and as examples of positive individualism, mysticism, as usually considered, that is, as meaning the attainment, or seeming attainment, of a high degree of vividness in the consciousness of God's existence and presence. Puritanism is put down as a combination of the two forms; and the monastery and the sect, as social expressions of individualistic religion.

Democratic religion (to which Chapter V is devoted) cannot be studied so easily. It has not yet found equally consistent expression, either personal or institutional. In the individual it remains largely aspiration; for the group, a programme, not only unachieved, but in part unformu-

lated. It is that type of religion in which the call to comradeship is most clearly heard, and in which the thought of others enters as an integral part into one's relation with God. Here Dr. Brown's picture is Dr. Grenfell's stirring life. The Newer Protestantism is its example. Dr. Brown illustrates it from outside the churches as well as from within them, by the religious spirit in science, and from the fields of education, industry, politics, and philanthropy. Within the churches the democratic faith has made itself known to an extent in the re-construction of Christian theology, in the enlarging conception of Christian missions, and in the movement for Christian unity. He goes on to distinguish "the religion of democracy," as he calls it, from "the religion of Equality," and from "the religion of the Majority." There is an interesting speculation on the probable institutional forms which the religion of democracy will inspire.

If men differ so, it is well, Dr. Brown begins in Chapter VI, to realize it. We will belong to one of the three types, or to some one of the possible combinations of them. Clarifying our own position, and coming to appreciate the positions of others, the way will open towards an intelligent Christian unity, as well-founded as it is well-rounded. However differently Imperialist, Individualist, and Democrat employ tradition, intuition and experiment, and however their paths vary, each can proceed in a spirit which will win him life at the hands of the Spirit. In this creative experience, as he calls it, Dr. Brown finds a unifying principle. Tradition, institution, and experiment can each be made the servant of this experience, or an agency fostering it. And in this chapter he weighs again sympathetically the strong points and the limitations of each type. Where his own sympathies lie, is evident; but we all have a larger interest than in just our own way of religious experience.

> It is easy for any one of us to be content with a congenial type of religion, without inquiring what would be its effect if universally adopted. But we should not stop here. The democrat must ask

himself how far his democratic religion can provide the satisfactions which others find in imperialism and in individualism. The imperialist must test himself by his ability to meet the needs of the individualist and the democrat. The individualist must come to terms with all those who have found their satisfaction in institutional religion. (P. 200.)

Because these types persist, they are not of equal value, Dr. Brown adds; and in the book there is more than a little betrayal of the author's hope that the religion of democracy, so-called, will see a larger and larger representation with time.

Imperialism demands the surrender of freedom. Individualism must abandon the hope of unity. Democratic religion, could it be realized, would conserve both. (P. 216.)

It is a temptation to add one more question in this respect which such a discussion can have for the New-Churchman, especially the New-Churchman who feels, as the present writer does, not only kinship but many identities between the "religion of democracy," which Dr. Brown sees emerging in the new Protestantism, and the New Church. The types which the author calls Imperialist, Individualist, and Democrat have recurred certainly in our own little body, small as it is, and rallied as it is about a very definite cause and a body of explicit teaching. Is it a curious question to ask whether the types are confined to the New-Church organization; or are they all to be found, too, in the realization of the spiritual life which the Lord is seeking to bring in among men today? That is, will all be found there equally characteristic of that life; or is that life itself of the type of the religion of democracy? Certainly the summons to human co-operation with God was never sounded elsewhere as in the teachings of the New Church it is. The Lord of it is God in a Humanity of His Own, in which He asks the suffrage of free men in the active accomplishment of His will in all human interests and affairs; and the spirit of inquiry of this religious type is in the motto "Now it is men's privilege to enter with the

mind into the things of faith"; and its humane, as against the dogmatic, spirit is in the fine assertion, "At this day nothing will re-establish the Church but the self-evidenced reason of love." Or are these queries an instinctive expression of one's own sympathy and type? Still it is historically plain that the religion of imperialism has had a day, and that the religion of individualism has been an ensuing and epochal stage in Christianity's development. What type can give us a different future? What type is already in the way to give us a different religious future?

William F. Wunsch.

EDITORIAL DEPARTMENT

WORLD PROBLEMS

There are world problems now in a sense never before known in history. By intercommunication and interrelation the world has become marvelously one. Every quarter of the globe is in one way or another our next neighbor. All climes meet at our breakfast table. The products of the earth are carried from zone to zone. Thought and knowledge flash along wires waves that encircle and bind all lands. Merchants exchange their wares, and money finds its rewards, in countries far and near. Nations and industries are bound by ties of mutual dependence and of co-operation. The problems of food, of clothing, of labor, of transportation, of communication, of education, of physical, moral, and spiritual well-being, are world problems.

A penetrating glance at the world conditions of the present day ought to convince us that the world problems that we are now facing all center in the problem of Christianity: and the problem of Christianity centers in the existence and nature of Love, Universal Love, which is another name for God. We begin with the doctrine that the Lord is the Love of the whole human race, throughout all time and in every clime. This means that all problems should be considered, and must be solved, in the light and in the spirit of Universal Love.

The greatest, most constant, and most insistent of world problems is Marriage. Marriage is the unique case of Universalized Love individualized with full representative capacity. Universal Love is uniquely expressed in the fact that the marriage union is the heir of all the ages, and provides unending posterity; and furthermore, it endures as a spiritual union for all time to

come. In this it represents the infinitude and the eternity of Universal Love. But marriage represents and expresses Universal Love even more distinctly in its unending progress to higher and higher levels of affection and intelligence. Marriage is the special object of Divine Providence, and the chief repository of human blessedness.

Viewing marriage in this way as a supremely important Divine and human institution, it is with the gravest concern that we now see it threatened as never before—threatened by economic conditions and demands, by worldliness, and by an inordinate self-assertive individualism. Economic conditions are inevitable; and our task is to see them as they are and change them for the better. But worldliness and egotism are within our control, products of individual wilfulness, and are to be subdued by enlightened spiritual effort, as hostile to social order and the Christian spirit. The modern world seems to be growing steadily more unfavorable to marriage. Industrial competition, the demand for higher wages and for safe, if not larger, profits, combine to render many of the conditions of living unstable, and reduce a large proportion of wage-earners to the verge of starvation. In a large majority of cases, the struggle for existence and for economic independence is so severe that young people hesitate to assume the obligations and privileges of the marriage union. Meanwhile they develop individualistic and self-seeking habits, which become set and grow more insistent with age. When therefore marriage does occur, mutual adaptation and concession are difficult. Disillusion comes, and the realities, not to say the perversities, of character appear, the established habits of selfishness assert themselves, and the union is felt as compulsion, or as a galling yoke. So it too often happens that the married pair find themselves faced with the alternative of unhappiness or separation.

Economic impediments are aggravated by the conditions resulting from congested population in the large cities and industrial centers. Overcrowded tenements and huge apartment houses are unfavorable, or prohibitory, to comfortable

family life. Under these circumstances, children are unwelcome, burdensome, troublesome, unfitted to the conditions, and obstructive to social and worldly advancement.

This whole situation, economic and domestic, is working disaster to marriage and to the family. Furthermore, as marriage and family ties weaken, the moral and spiritual level of the community is lowered. Naturalism and individualism take the place of settled moral and religious principles and convictions. The effects are very generally observable. We have one divorce in every seven or eight marriages; the birth rate is steadily decreasing; a well organized propaganda, under various pretexts and pretences, is urging birth-control.

With the ideals of marriage facing these conditions, we have a problem of world-wide importance and urgency. The steady falling of the birth-rate, especially among those who are best able to provide their children with the advantages of education and position, is an ominous symptom of degeneration; and whether from excessive economic pressure, from worldliness, or from individual selfishness, the result is disastrous to marriage itself, and to social well being and progress. We are taught that marriage is the seminary of heaven, and that children are the means, the natural and the Divinely appointed means, of purifying and glorifying marriage. Thus, children are essential to the full realization of the two ruling purposes of marriage: absolutely essential to the propagation of immortal beings to the endless enlargement and enrichment of heaven; relatively essential to the perfection of marriage as an eternal spiritual union. When, therefore, people deliberately restrict the number of children, they are violating the law of marriage love, and are refusing to make marriage the natural and fit expression of the universal love, which is its origin, and which gives it its full and proper character. Human prudence is an admirable virtue, but we are warned against substituting it for the Divine Providence. It is true that the Divine Providence is exercised through human prudence, but the degree of this exercise is dependent upon the conformity with the laws of Divine Providence. To put personal con-

venience, social position, and worldly advantages in the first place, is to deny our spiritual obligations, and reject the ordering of the Divine Providence. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Mat. vi, 33). This is not only the law of the Gospel; in the long run it is the law of human experience.

The problem here is, to express Universal Love in and through marriage in this world of economic, moral, and spiritual disorder. What is needed is, faith in the Christian life, and obedience to the laws of this life; faith in the life of unselfish love enlightened and elevated by the Wisdom and the Power of Him who is Universal Love, and obedience to His Word. This faith and obedience involves not merely correction of existing economic, social, and moral evils; it involves even more a higher degree of education and training in moral and spiritual living.

So long as marriage is looked upon as merely a personal matter, as a matter of mere personal convenience, to be entered into or dissolved at the pleasure of the two individuals directly concerned, it will inevitably be subject to all the perversities of self-love. The crass individualism, the self-centered interests and ambitions of today, the complexities, demands, temptations, hardships of modern life, are hostile to the happiness and the continuance of the marriage relation. The situation is baffling and appalling.

The constantly growing practice of postponing marriage, the increasing prevalence of divorce, the natural and premeditated control of the birth rate, are inevitable consequences of the perverted economic, moral, and spiritual conditions of the day, and especially of perverted views of marriage, of viewing marriage as a temporary arrangement for mere personal convenience, and subject only to the good pleasure of the parties directly concerned. It is most true that marriage is a personal relation, the deepest and most intimate of all personal relations, except the common relation to the Lord who is the Love that unites the two in mind and heart. But marriage is more than a personal relation; it involves and unites the affections

and interests of two social groups, the relatives and friends of the husband and wife. It also involves the interests of the community and the state; it is a civil and moral institution, as well as a personal agreement. Marriage is instituted by mutual vows and obligations, witnessed and authorized by state and Church, with moral and religious sanction. These vows and obligations are to be faithfully kept in the face of all obstacles and difficulties.

Whatever the obstacles and difficulties—and they are many, persistent, serious, often taxing personal affection, loyalty to vows, moral and religious purpose to severe extremes—they may be triumphantly overcome, if marriage is entered upon in the right spirit, with proper knowledge, and with the determination to fulfil its obligations.

The love which draws two young persons of the opposite sex together is to be trusted; but it is also to be purified and exalted. Even though organic and personal at first, it is at the same time esthetic, moral, and spiritual, in immeasurable potency, and to some extent in actuality. It involves the whole personality, from the sensuous to the highest level of love to God and man. This love is a Divine gift and of Divine origin. The Divine Love is not only the love of all men, but it is especially the love which unites one man with one woman; for through this union it accomplishes its all-embracing purpose; through this union the Love for all men operates and is realized. With due appreciation of this character of marriage love, the personal love of each for the other would be enlarged and exalted. The habit of viewing marriage in this light would be a constant support in times of difficulty, discouragement, and dissatisfaction. The incompatibilities of temperament, disposition, and habit, especially when exaggerated by self-consciousness, and self-assertion, and the insistent demand for self-satisfaction, may be restrained by the steady purpose to fulfill the vows of mutual love made at the altar, and be made to yield to the fulness of love that comes with the effort to acknowledge and express the character of the Divine Love from which it springs and which gives it life.

In short, the problem of marriage is solved by unfaltering trust in the mutual love which formed the union in the beginning, and unwavering fidelity to its vows, by enlightened purpose and effort in mutual co-operation to attain and preserve the ideal fulness of love which stirred the hearts and was pictured and forecast in the days of romance and wooing, but above all by looking to the Lord as the source of all love, by trying to see all life in His light, by living in love, from love, and for love day by day in all trials and in all joys.

The problem of marriage is so intimately connected with all the other problems of life, that we might well pause here and rest content with the conviction that the fuller and fuller realization of the possibilities and purposes of marriage love would put an end to all the world's troubles. But the connection between marriage and the other problems must be traced, and the solution of some of the more insistent of the problems must be suggested.

Marriage, family, and the home are the three institutions, natural and indispensable, which are most characteristic and most vital in our civilization. They lie at the basis of our social structure, and of our morality and Christianity. If therefore these institutions are really incompatible with the tendencies and movements of modern thought and life, we are facing disaster. We must expect our morality and our Christianity to be subverted, and our civilization to suffer complete collapse. We pass, then, at once from the welfare of the family and the home to the welfare of the social body with all its functions and activities.

In the first place, it is obvious that the welfare of the family is deeply rooted in the social order and industrial conditions. Children must soon take their positions in social and industrial groups. Food, clothing, house and home, education and business, are inevitable interests, demands; and they are more and more determined by social action and co-operation; they are more and more world problems. The food we eat, the clothes we wear, the houses we live in, the work we do, all depend upon world-wide co-operation, the co-operation of many and

various groups linked over the whole face of the globe. These facts alone sufficiently testify that the world is so completely internationalized that all problems, political, economic, social, and domestic, educational, moral, and religious, are world problems.

If we may take the fact, or the idea, of the League of Nations as a fitting and promising solution of the international political problem, we see at once how it involves other world problems, and facilitates settlement. It gives the world a council table where all nations may sit, and where the international affairs of all nations may be discussed and settled in a friendly spirit and with full information. In the League of Nations, co-operative and antagonistic forces are concentrated; some are constructive, some are disruptive.

The great forces of the social and political world at the present time are Nationalism, Democracy, Plutocracy, and the wholesale organization of industry. Exaggerated and exploited nationalism is disruptive; but it is counterbalanced by the interests of the smaller and weaker nations. The opportunity for democratic organization and co-operation is offered on a scale never before realized in the idea and constitution of the League of Nations. It is for this reason chiefly that the League offers the only ready solution of the problem of international politics. On the other hand, plutocracy and unrestricted industrial organization are striving either to destroy the League or to exploit it; and if it is to succeed, it must depend on the educated patriotism, the educated morality, and the educated religion of the world. The League of Nations can flourish effectively and beneficently only in a world of enlightened free and friendly nations.

The modern world is characterized by the enormous development of two inventions: the invention of machinery; and the invention of the corporation. These inventions marked the beginning of a new industrial era; and now as the outcome of this development we have industry organized on such a vast scale that our civilization seems to be endangered.

It is possible, if not probable, that the control of the world

will pass to a few all-powerful corporations, such as the International Electric and Motor Company, the International Iron and Steel Company, the International Coal and Oil Company, the International Harvester Company, the International Food and Transport Company, and above all the International Banking Company. When this day comes, the nations and peoples of the world will be the subjects not of kings and princes, nor of democratic rule and government, but subjects of the corporations. Business is more and more rapidly passing into the hands of gigantic corporations; and all world problems are fast resolving themselves into the problem of political control of international corporations. In the field of politics, it is the interest of these corporations, severally or combined, to destroy or to exploit the League of Nations; and it may be that the League will be powerless against the combined effort of international corporations to secure absolute control of the business and politics of the world. In view of this threatening situation, the only obvious alternative to all-powerful plutocratic control, national and international, is a more enlightened and more thoroughly organized democracy, within the nations and between the nations. But whether in the end we are to see democracy or plutocracy reign, economic and industrial problems must be faced and solved. It is in economic strife that the peace of the world is most constantly and most helplessly threatened. In this, moral and religious interests are most effectively defied. There is something inevitable about economic and industrial warfare that paralyzes all peaceful thought and effort, that shuts out all moral and religious principles and convictions.

When United States, Russia, and Argentina are competing for the world market in wheat, when the manufacturers of the United States and the manufactureres of Germany are competing for the trade of Russia and South America, when the struggle for markets and for raw materials becomes more intense with the world-wide organization of industry, the grounds of rivalries and enmities, as well as the conditions for friendship and co-operation, are prepared, with inevitable

strife and with inextricable complications. With this situation before us, to what source may we look for peace, for justice, for good-will and good order?

It seems strangely remote and incongruous to call upon the peoples of the world of such diverse races and interests to accept the principle and realize the possibilities of universal love. And yet the conditions of such realization are provided, —provided as never before in the history of mankind. The amazing development of transportation agencies and of the means of communication has made the peoples of the earth one great family, variously dependent upon each other, and with unexampled opportunities for co-operation. Interdependence and co-operation are primary conditions for the exercise of universal love. But unfortunately, along with these conditions, we have standing provocations to strife and domination, and it is these that threaten the peace and good order of the world. When the United States and England are vying with each other to dominate the money market, when the United States, England, and Germany are striving to control the industries of the world, when military establishments impose an enormous burden of taxation upon the peoples of the world, which might be applied to the education of their children, and when land, water, and air are utilized for warlike purposes, we have preparedness for war, not for peace.

The League of Nations offers an organization and a method for dealing with international problems in the field of politics, but it can reach only indirectly economic and industrial conditions, conditions which are grounded in material nature and in human nature. The great Mississippi valley, the great valleys of the Amazon, the Danube, the Volga, and the Indus, attract populations and support them. But they must have markets for their grains, and the markets are the big cities and industrial centers. If London buys the wheat of the Mississippi valley, it cannot buy the same from that of the Volga, or the Indus. It is vain to say that in the long run the interests of the buyer and the seller are identical. There is a natural and inevitable conflict between these interests. What the seller

gains in excess profits the buyer pays; what the buyer gets at a price below cost, the seller loses. This conflict of interests is the bottom fact of the economic problem. These two classes, the buyers and the sellers, make up the two all-comprehensive opposing economic groups. It is true that most people belong to both groups, but not with reference to the same situation. The farmer sells food and buys clothes; the manufacturer sells clothes and buys food. But this does not affect the conflict of interests. There is no escape from this conflict in the natural course of economic events; but human character and human events are not all determined by the natural course of economic law. It is possible, and not unusual, for buyer and seller to meet on terms of mutual consideration and mutual love: this is the case when they both seek to agree upon a fair price. The seller will then seek to save the buyer undue expense; on the other hand, the buyer will wish to save the seller undue loss of profits. The natural course of free bargaining tends to this result, but bargains are not always, perhaps not often, free. The result can be obtained uniformly only by deliberate exercise of mutual love.

The same principle applies to the case of wage payer and wage earner: the one is buyer, the other is seller, of labor. In this case, the purpose of mutual love is realized when the buyer pays a wage sufficient to keep the seller in the condition to do his best work, and the seller accepts a wage which would leave a profit sufficient to keep the business prosperous and at the same time give the wage payer enough for a comfortable living. Here again free bargaining would tend to the same result; but under present industrial conditions bargaining is seldom free. The labor unions were formed to secure and maintain the conditions of free bargaining as far as possible. But the organized labor unions and the organized employers repeat on a large scale the conflict between the individual buyers and sellers. There are various expedients and methods now in use to alleviate or remove this conflict, and in these experiments there is evidence of the exercise of

mutual love. But on the whole, it is not obvious that conditions are improving.

The drift towards industrial slavery of the peoples of the world by the combination of international corporations is a menace to our entire civilization. An enlightened public opinion acting through freely organized democracies is the only hope of effective resistence to plutocratic dominion, and for a permanent condition of peace and good order throughout the world. Here we meet the problem of education, the most vital, the most complicated, and the most difficult problem democracy has yet grappled with. The essence of education is regeneration, the building up of moral and spiritual character under the guidance of Christian knowledge and love. The education of the present day is too much dominated by utilitarian, naturalistic, and materialistic motives, motives which fall easy victims to egoism and worldliness. It must be confessed that in spite of much devoted and intelligent effort, our educational system has failed to meet the requirements of a safe democracy, the intelligence and virtue of the mass of the people. The people of the world are so constantly exposed to systematic propaganda, that freedom of thought and independence of judgment and action are increasingly rare and difficult.

The glaring publicity of modern life, the insidious influence of newspapers, cheap periodicals, and of the press generally, is undermining both morality and Christianity to a dangerous and alarming degree. These forces are dominated by material and worldly interests. The only force that is capable of withstanding such attacks upon the peace, good order, and well-being of the world, is the force of universal love. Education must direct its energies to the comprehension and exercise of universal love,—the love which is from God and in its highest sense is God, the love which the Lord Jesus Christ embodied in His human nature, the love in which, from which, and by which His human nature was glorified. The evils of the world can be cured only by the dominion of love; and the well-being of the world can only be attained in a true worship of the Lord Jesus Christ as human love glorified and made one

with the Divine love which creates the world and regenerates mankind.

Lewis F. Hite.

OUR OUTLOOK ON THE CHRISTIAN WORLD.

The *New-Church Herald* not long ago printed an article from the pen of the Rev. Wm. A. Presland, Principal of the London New-Church College, on our outlook on the Christian world. The article has received much notice, and been reprinted in the Australian *New Age* of March and April, 1925. It addresses itself to a question we need to canvass, avowedly, each one of us, and on which the Church as a whole ought to be clear for its very work's sake. We feel that our readers will appreciate a summary of the article, and an additional comment or two in re-enforcement of it.

Mr. Presland well says that there is general agreement among us as to the condition of the Christian world in the year 1757 and thereabouts; the judgment it lay under then is spread out on the pages of the Theological Works for all to read. But we disagree as we look out on the Christian world of to-day, and try to say what manner of world we face in it now. The Theological Works, done in the eighteenth century, hardly pronounce on the Christian world of 1925. There are those, however, who, whether or not they extend the pronouncements of 1757 to 1925, consider that the Christian world has lain under a continued and increased condemnation. At the other extreme in disagreement are those, says Mr. Presland, who see an impossible progress in the Christian world from the middle eighteenth century to the present day. (Or one might put at one extreme those who seek to estimate the present condition of the Christian world, with whatever conclusions, without reference at all to the Theological Works, or to the disclosures of conditions in the middle eighteenth century. At the other extreme are those who, not really looking at present conditions, simply keep in

force as the pronouncements on present Christianity the pronouncements on the Christian world of 1757. Any observer at all, one would think, could see that meanwhile Christendom had changed very much indeed, and for the better as well as for the worse.)

In Mr. Presland's estimation it is important to come to well-founded ideas on the subject, because we do not want to leave undone what we are called on to do, under the impression that progress has been so great that the thing does not remain to be done; nor do we want to see progress so much more meagre than it has actually been, and so be led to take an increasingly hopeless attitude to the immediate field of our work. It might be added that a further and probably a far more important reason for thoughtful, well-informed consideration of the whole question is, that we shall have to be adjusted truly to our field of work to do effective work in it. Misconceive it, and what hope can we have of entering on our field of work with any power? Misrepresent it in our references to it, and in our pictures of it, and why should it regard us as friendly to it, or as desiring to make some contribution towards a common problem, or to help with conditions in it? For these and still other reasons we want to arrive at the best possible ideas of the world immediately about us; and in the light of the Theological Works generally, and especially in the light of the specific disclosures made of conditions in the middle eighteenth century, seek to observe the *present* fact.

Mr. Presland breaks at once with the practice of simply continuing the pronouncements of the Theological Works on the Christendom of 1757 to apply to 1925 as though nothing had changed meanwhile. The teachings themselves expected change at once, and for the better. One significant and prompt result of the Last Judgment, says "The Last Judgment," n. 73, would be the endowment of the human mind with a freedom which it did not have before of considering spiritual subjects in their own light and directly. This freer access of the human mind to subjects and realities of the spiritual life cer-

tainly has played an increasing part in Christian thought since, until, as Mr. Presland says, it is a big factor and influence to-day. Are we to think that no good, and no progress in Christian truth, has come of the possession and exercise of this good thing since? The familiar passage is quoted (The Last Judgment, n. 74), in which angels express hopelessness or very little hope for the Christian world. But against this expression of slender hope for the revival of the spiritual life in Christendom's former bounds, Mr. Presland puts "True Christian Religion," n. 846, where the angels themselves are more cheerful about the outlook. It is to be said that it seems astonishing that much weight is put on either passage as regards the point in question. Is the future disclosed to men and women in the other world, or is it hidden from them, too, as well as from us here? In the very passage quoted (The Last Judgment, n. 74) the angels also "said that they know not things to come." Nor are these quotations of opinion and feeling on the part of men and women in the other world part of the Doctrine of the New Church, none of which was received, says the revelator himself (True Christian Religion, n. 779e), from the mouth of angels. But be that as it may, then there is the generalization which Swedenborg deduces from the past religious history of the race, that a new development of the spiritual life seeks new territory, and does not take place with the people with whom the preceding development has fallen away. The "church" is revived with gentiles (Arcana Cœlestia, nn. 2986/2, 4747/3, 9256/2, etc.). We might reflect that a deduction like this from history, though made in the light of revelation, is not revelation, either. Mr. Presland also considers that Swedenborg abandons this generalization in "Apocalypse Revealed," n. 69, in the light of revelation. There he is representing the Lord as inviting into the New Church all varieties of Christians. Shall we say that the Lord is mistaking His field? Or making what He knows is a hopeless appeal? Mr. Presland agrees with the Rev. Rudolph Tafel in considering that "Apocalypse Revealed," n. 69, means the abandonment by Swedenborg of

his generalization from history that each new start in the spiritual life is made with a new group and in a new area. May not history do a variation on itself? Mr. Jonathan Robinson also held the view in which Mr. Presland joins Dr. Tafel. It is interesting to students of "The Apocalypse Explained" and "The Apocalypse Revealed" that Dr. Tafel thought one reason why the first work was dropped and the latter begun was that the former took the Gentiles as the field of the rise of the New Church (*cf.* The Apocalypse Explained, n. 49) while in the latter Swedenborg had come to see precisely that Christendom was at least part of the field. Mr. Presland also feels that the general purport of "True Christian Religion," n. 846, has not been taken in. Does it not involve the idea that the spiritual life as it may be realized anew, is to come in the Christian Church, and that the Christian Church will again "draw breath from heaven"? Then there are those references made incidentally now and then to the New Church's already being in process of "instauration" (The Apocalypse Revealed, n. 69, True Christian Religion, nn. 182, 700/2, Prophets and Psalms, p. 164). Obviously it is not the religious body now called the New Church which was then being already established. That began to form only years after Swedenborg died, and decades after he first made this assertion. Mr. Presland, we think unfortunately, seems to take the New Church as referred to here, to mean the truths and ideas which were then being enunciated in the Theological Works. But the assertion that a New Church was already being established seems plainly to allude to something more. No New-Churchman is going to deny that the revelation of the Doctrines of the New Church, and their publication, and their spread in human conviction, was and is part and parcel of the establishment of the New Church. Still there is more to reckon with, which could be alluded to; and that is, the struggling into the world already of that life and of that mind which essentially are the revival of the spiritual life. *That* was taking place in the middle eighteenth century; and what progress has it not made since? Only sympathetic

observation can begin to answer. To some good idea of this progress we need to come; for if the spiritual life, as disclosed in the teachings of the New Church, and ministered to by them and in them, is afoot, we need to recognize it in the cross-currents of contemporary Christianity, venture to identify it, throw ourselves in with it, and do our work addressing and fostering it.

Mr. Presland turns to the parable of the fig-tree, as our discussions on this subject are quite sure to do. He seems to the present writer to keep clear of the mistaken interpretation which has been prevalent among us on the meaning and application of this parable. We point customarily to the works of what we call "external charity" or "natural benevolence," which are rife at this time, and for decades have been, due to the growing influence of humanitarianism; and we say that these works are the advance sign of the new development meant under the fig-tree whose budding heralded the summer. It is amazing, the hold which this interpretation has had on us, due no doubt to the fact that our best men have offered comment which at least lends itself to this understanding, or to the fact that some phrasing of Swedenborg's own seems to suggest this understanding (Apocalypse Explained, n. 403/15). But if we look a second time at the passages in the Theological Works on the parable of the fig-tree, like the passage quoted by Mr. Presland (Arcana Cœlestia, n. 4231), the fig does not mean the work of external charity or merely "natural goodness," but such works done from a spiritual motive, in appreciation, for instance, of the mind of the Christ Himself in the matter of human need. And this, if we will take the trouble to look sympathetically, as Mr. Presland particularizes, is what we have in contemporary Christianity over and over again; great works of human relief, or of social redemption, not inspired by humanitarianism only, or altruism, but obviously drawing on the spirit, and energy, and word of the Master Himself. Many American New-Churchmen and women, who attended a not distant New York Convention, recall the moving realization of this fact which came to them as Prof. Mitchell of Columbia University told them of

the work of one settlement house in that city, and how that work issued each day out of an early morning communion with the Master.

One could wish that we did not fall into opposite opinions on this important question of our outlook on the Christian world. At least one could wish that we would studiously and honestly observe that world in all the light which the opened Word throws on what Christianity is, and on what the Lord's Second Coming is, and on the manner of life to which He is moving among men. With all the help we have for thought and observation, would it not be a blameworthy failure, not to be able to read the signs of the times with some truth? It is important for other reasons than Mr. Presland gives. He desires a square look at things so that we shall not be, on the one hand, unnecessarily dashed about the great cause, nor, on the other, too rosy about its progress under forces operating from on high and in ways not only undetected by us, but not the ways at all of our participation in the new day. We want to see, as far as we can, how things stand, not only for the tonic effect on us, but for the sake of the efficacy of our work. Misadjusted to the time, to the field, to the possibilities, to what the Lord is accomplishing by other agencies and unguessed means, because we misread it all, why should we expect to do a telling piece of work? For the doing of our work effectively we need to be much clearer as to the facts and as to the actual situation in our outlook on the Christian world. And for another reason, also not adverted to by Mr. Presland: we do not want to bear false witness of the Christian world around. One could hope that an article like Mr. Presland's would stir us to make an observing study of the contemporary Christian world, in the light of all that the Doctrines offer for means of estimate, but in view, too, of traceable history and observable condition. To no one more than to the New-Churchman, who has been told (so he thinks) "before it come to pass," ought the question come home pointedly which Mr. Presland's whole article urges on us anew: "And can ye not discern the signs of the times?"

William F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

PERSISTING IN PRAYER UNTIL ANSWERED.

In Matthew xv, verses 21 to 28, in which is recounted the importunate but finally successful appeal of the Syrophenician woman for the assistance of our Lord, we find a most remarkable passage, in that in one respect it stands out from all other records of our Lord's ministry. It is different from the others, in making it seem as if there were some people whose petitions the Lord was not ready to hear. Other passages make it seem that He is eager to hear, and to answer everyone who will call. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," we hear Him say; and "Whosoever cometh to Me, I will in no wise cast out"; and "Whosoever will, let him take the water of life freely." The only case where there is out and out refusal to hear those who call to Him, is with those who "say Lord, Lord, and do not the will of the Father," concerning whose petitions He promises: "Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

But the case nearest to this is that of the parable of the importunate friend, who goes to the home of his friend at night for bread to feed a hungry stranger, and, although the friend dislikes to be disturbed and has no interest in the hungry stranger, "yet because of his importunity," it is said, "he will rise and give him as many as he needeth." And at this point the lesson is enforced by the Divine admonition: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you."

And again this is paralleled in the case of the unjust judge, who to save himself annoyance yields to the widow's plead-

ings and renders her the justice of the law. This parable is introduced by the pointing of the lesson it is given to teach: "And He spake a parable unto them to this end, that men ought always to pray, and not to faint." And it concludes with the assurance: "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you He will avenge them speedily. Nevertheless, when the Son of Man cometh, will He find faith on the earth?"

The only question is, Will there be faith? For without that no one can obtain an answer. And therefore if one should begin to ask before he had faith, he must of necessity wait until he develops faith, before he can have any inward assurance that his petition is heard. This, doubtless, is one of the reasons why the Syrophenician woman did not at first receive any answer from the Lord: not, surely, that He did not want to give it to her; but that she was not yet ready to receive it.

There is another thing that is needed, even quite as much as faith, before prayer's answer can be received; and that is humility.

There is some intimation in the text that this woman's approach was not as humble as it needs must be, before an answer could come. She was one of the despised class, outside the pale of Israel, a woman native of the lowlands, a Canaanite. There is something of boldness in her use of the title "son of David" in addressing the Lord at the first, because this was the term that implied lineal claim to the blessings of the Messianic promise. It was the term that an Israelite would be expected to use, if he accepted the Lord as Messiah; and in using it, was she not, therefore, making herself as one of them,—that is, presenting herself before Him, with her claim, on a plane above her rightful place?

It seems almost patent that this is what the Lord was bringing her to see. Was there something of special claim set forth in the use of the name, "Thou son of David"? Was she assuming, consciously or unconsciously, that she could

demand of Him the thing she sought? Was there some thought, or some attitude even unthought, in the back of her mind, that it was her *right*, that He should hear and heed her request? Apparently this was so.

But the disciples seemed not to discern it; it was covered up in the humble form of the rest of the call, which was, "Lord, have mercy," or, "pity me." The disciples seem to have thought He should grant her request at once, and "send her away." "She crieth at our backs," they say. The form of their request would leave us in doubt as to their meaning; but the Lord's answer to them (note that it is made to them, and not to the woman who follows crying behind them), shows that they had expected to see her petition answered. His answer was in the form of an explanation: "I am not sent but unto the lost sheep of the house of Israel"; or, as the Greek says it, "but to the sheep, the perishing house of Israel."

Here the secret at the heart of it all is stated. She had pressed the claims of an Israelite; she spoke and pleaded as one of the "sheep of the perishing house of Israel." But she was, in fact, a woman of the native lowlanders, outcast by Israel, a despised Canaanite.

He is sent only to "the sheep." Sheep assume to be nothing that they are not. Can she come to the point of such humility that she can truly fulfill this condition? That remained to be seen.

She knows that she is perishing; yet this much the lineal "house of Israel" does not know, and will not admit. So in spite of their self-exaltation above the surrounding nations, only those, even of Israel, who could acknowledge that their condition was "perishing," could be saved. This He was pointing out. He came "not to call the righteous, but sinners, to repentance." For "they that are whole need not a physician." And they who think they are "whole" are in no condition to receive help from the Divine Physician. He was come to save all who by any means could be saved; but only those could be saved who knew that they were lost; for one who was satisfied that he was already on the right road surely

would not take seriously any advice from One who might tell him to take another. But one who has lost, and knew he was lost, would be very glad of such advice.

Sheep look for a leader, a shepherd; and spiritual sheep look for the guidance of the Divine Shepherd. And to the sheep, and only to the "sheep," He, the Good Shepherd, was sent,—to those who looked for such perfect leadership.

The fact that such must be of the "house of Israel," finds its broader meaning in the simple translation of the word Israel, which means, "God fights," which meaning makes it to include all those for whom "God fights," or, more strictly, all who know and acknowledge that He fights for them,—thus, the Church. Yet all these must perish unless they co-operate; unless they know the destruction to which their own evils lead, without His aid; and unless they make no pretence to be anything that they are not,—unless they be "the sheep."

So it is that while the woman's asking still goes on, from the road behind them, and without any sign that her pleas are heard, these words, that are both compliment and arraignment to Israel, are spoken to the disciples—almost as if they were a spoken meditation or reflection concerning the analysis of the moods that must enter into prayer before it may become effective for him who makes it: "I am not sent except to the sheep, the perishing house of Israel."

"Then came she and worshipped Him [the Greek says, prostrated herself before Him], saying, Lord, Help me."

Thus she was making progress. It is conceivable that there might have been some traces of that Phariseeism which lifts its head to heaven, acclaiming its own virtues and claiming its rights; but there was none of that, but instead, the spirit that in self-denunciation cries out, "O Lord have mercy on me, a sinner." Prostrating herself before the Divine One she says only, "O Lord, help me!"

Here His answer (and it is His first answer made directly to her) is unmistakably such as to make sure that her humility is carried to the full extent which is needful. She is not as one of the children of the Master's house; but is merely as

one of the dogs, that can make no claim as a demand, but only a dog's plea for mercy. And she admits it; yet still she pleads.

"It is not meet to take the children's bread and cast it to the dogs," He says.

"Truth, Lord," she replies, "yet the dogs eat of the crumbs which fall from their master's table."

This is the right spirit for any one to take with him into prayer; and, indeed, the only spirit that is availing.

The fact is, that one does not leave it to the Lord to remind him of his place, if his heart is hungry enough for His help, but he himself can scarcely find names humiliating enough to confess his unworthiness, in the Lord's presence. He will "not lift up so much as his eyes unto heaven, but, smiting on his breast, says, God be merciful to me, a sinner."

Not only is the Bible emphatic on this point, but the doctrines of the New Church make it most explicit. Here we read:

> A man is not saved on account of temptations, if he places anything of merit in them; for if he does this it is from the love of self, in that he congratulates himself on their account, and believes that he has merited heaven more than others, for (then) at the same time he is thinking of his own pre-eminence over others by despising others in comparison with himself; all of which things are contrary to mutual love, and therefore to heavenly blessedness.
>
> The temptations in which a man overcomes are attended with a belief that all others are more worthy than himself, and that he is infernal rather than heavenly; for while in temptations such ideas are presented to him; [and so he must continue] until he has been reduced to such sanity that he believes he has merited nothing (Arcana Cœlestia, n. 2273).

It is not by assigning to ourselves the highest seats, that we find and receive our place; not by claiming any particular seat at all; but it is by being sufficiently humbled in spirit, that we only ask the Lord to take us in, and of His mercy only, place us where He will. We do not deserve it; at the best we have not earned it, nor even begun to earn it; we are all "unprofitable servants," all unclean and sordid, in the great all-perfect light of His presence. And it is on the ground of

mercy only that we may ask one thing of Him, even so much that He look on us. Like the "prodigal" that we are—that we all are, in some respects—we must come to the Father's presence, every one, in his hour of greatest need, in this very spirit: "I am no more worthy to be called Thy son."

Thus, after all, this woman's experience is not so unlike our own. For, have we not called to Him before now, with matter-of-course assurance, only to find no sound of answer echoed in our heart? And then have we not had the realization come over us, that our attitude was not that of "the sheep"; while the sense of unworthiness has overwhelmed us, and a sense of being lost, yes, hopelessly lost, and perishing, has come over us, until we have wanted only to bury our faces in the dust, at the Savior's feet?

So she "came and prostrated herself before Him, saying, Lord, help me."

"Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table."

And so, also, we plead. We are abjectly unworthy: we fall at His feet, in humiliation, and anguish: and yet we stay before Him. We cannot go away; we have no other hope: we own our lack of right, our lack of worth of a single claim; and still we stay, and plead, "Lord, give aid to me."

And then—it will never fail, if this be our unfeigned condition of heart—the beloved Jesus will answer to the heart that is deep somewhere in our world that is within,—even as the woman of the text symbolized the heart-life in humanity. Then will our heart hear, in its own unmistakable and wonderful way, "O woman, great is thy faith. Be it unto thee even as thou wilt."

And who would be so bold as to say that it could not be, sometimes, a natural request, a prayer for literal, physical restoration? All things are possible with the Lord, so long only as spiritual things are made uppermost and supreme. But we *know* that when the requests are for purely spiritual restorations, and the conditions of these lessons are complied

with, then is the affirmative answer certain; and that the demon-infested child of our past, which is some element of our affectional nature signified by the woman's daughter, will be healed. The message in the story of the Syrophenician woman is not an empty form. It says to the heart in you, and the heart in me, that follows on this road: "O woman, great is thy faith. Be it unto thee even as thou wilt." And the spiritual historian, keeping our book of life, will write: "And her daughter was made whole from that very hour." For "the dogs eat of the crumbs that fall from their Master's table."

EVERETT KING BRAY.

NOTES ON THE KINGDOM OF HEAVEN.

The notes of which these are intended to form a part are a result of an attempt to assemble and formulate Swedenborg's teaching about the Kingdom of Heaven. The method of procedure has been to collect the main passages in which he treats of the Kingdom, to translate them anew, and to attempt to catch the suggestions with which nearly every passage bristles, as well as to see the facts baldly stated. When this process has been completed there will be on hand the material for a comprehensive study of Swedenborg's doctrine of the Kingdom. In the meanwhile it has been suggested that these notes might be useful as they stand.

Perhaps the translation needs a word of explanation. The attempt has been in every case to furnish a translation which will represent accurately the thought expressed by the Latin. This implies an appreciation of the real meaning of the passage, so that the process of translation has gone hand in hand with the process of attempting to penetrate beyond the obvious and grammatical meaning of the passage.

In the most general sense the whole heaven is meant by the Kingdom of God; less generally the Lord's true Church; while its least general application is to the individual of true faith, or he who has been regenerated by a life of faith. Wherefore since such a one has heaven in him, he may be called "heaven"; or, because the Kingdom

of God is in him he may be called "Kingdom of God." (Arcana Cœlestia, n. 29.)

We may notice, first of all, Swedenborg's use of terms. When he is not, as here, thinking of a particular passage of Scripture (which uses the terms "Kingdom of the heavens" and "Kingdom of God"), he uses the term "the Lord's Kingdom" (*Regnum Domini*).

The passage introduces us to three main uses of the term. It may mean all those of every race and religion, living and dead, who are living the heavenly life. The context seems to indicate that heaven must bear such a wide meaning; and when one considers Swedenborg's doctrine of the continuity of the spiritual life, such a meaning is not forced. (*Cf.* Mr. Ager's preface to "Heaven and Hell").

Among all those who are living to some extent the heavenly life there are those who constitute the Lord's true Church. Here again we have a term of varying generality. In this case the adjective "true" seems to limit it to the narrower meaning of those who are "within the Church" (*Cf.* 7975/2 where those "within the Church" stand in contrast to those "of the Church"). Those within the Church are those within the region where the Lord is acknowledged and where the Word is, who do acknowledge Him and guide their lives by His Word. The body of these is the Lord's true Church. It is a terrestial body; but there is no reason for identifying its members with the members of an organization. This true Church of the Lord is composed of individuals who have been regenerated by a life lived from such a faith. The situation then is something like this: the Kingdom of Heaven consists of men who to a greater or less degree have turned their lives heavenward. If this heavenly life is directly inspired by the acknowledgment of the Lord and the Word, these lives constitute a force for righteousness through which the Lord can and does directly work. This is the Church. Above all, there is the great multitude of such lives which constitutes heaven. In all these the Lord reigns and so they constitute His Kingdom.

The sole reference of the internal sense is to the Lord and His Kingdom. (Arcana Cœlestia, n. 49.)

With this passage must be taken passages which make the subjects of the internal sense to be the glorification of the Lord and the regeneration of man, which are respectively the subjects of the celestial and spiritual senses. Taken in connection with these the passage tells us:

(1) That the process of glorification includes the process by which the Lord came to His conception of the nature of His Kingdom, and the process by which He attained His Kingship. A study of that process as revealed by the celestial sense will furnish a genetic view of the Lord's conception of His Kingdom, supplemented by inferences as to its nature drawn from His way of establishing His Lordship.

(2) That since a regenerate man is the fundamental unit of the Kingdom (*v. supra* notes on Arcana Cœlestia, n. 29), the description of man's regeneration contained in the spiritual sense will furnish us with information about the character of citizenship in the Kingdom and how it is attained. This also suggests that the Kingdom is to be established by the laws of Divine Providence, whose end is man's regeneration.

By the Holy City (also cal'ed the Holy Jerusalem) is meant the Lord's Kingdom, either in general or as it exists in particular individuals who have embodied it in their lives. (Arcana Cœlestia, n. 402.)

Swedenborg's term *civitas,* which is not his usual word for city, is reminiscent of St. Augustine's *Civitas Dei.* The difference lies in Swedenborg's conception of the Church not as primarily embodied in an organization but as the body of individuals in whose lives God reigns.

The passage points forward and at least by implication suggests that the Kingdom will be realized on earth in a new and deeper way because of the Lord's Second Coming, with which the descent of the New Jerusalem is associated.

The Lord's Kingdom is based solely upon mutual love and the resulting happiness. (Arcana Cœlestia, n. 916.)

This is one of the key passages in applying the doctrine to concrete situations.

It is further said of it, that it determines all relationships there (*v. ibid.*, 1159/2, 685, 2057/2, 9613e).

The practical consequence of this definition and this fact is what is known as the "social gospel." The "social gospel" is, that the Christian doctrine of love should be the basis of all human relationships, not only between individual human beings, but between individuals and groups, and between groups themselves, Swedenborg generally speaks of "mutual love" as it exists in heaven; for there it is actually operative in all such relations. But the coming of the Kingdom on earth involves the acceptance of that principle as the basis of relationships even here.

Mutual love in heaven consists in this: that they love the neighbor more than themselves. (Arcana Cœlestia, n. 916.)

By "profane" Swedenborg means something radically different from "secular." What is profane is evil, the deliberate perversion of the good.

By the very nature of the Kingdon such evil cannot exist in it, no more than hell and heaven could exist together, and for the same reason. The requirements for citizenship in the Kingdom are the very highest. "Be ye therefore perfect as your Father which is in heaven is perfect." (Matt. v:48).

Just as heaven and hell cannot be mixed but must be separated, so the state and order of the Lord's Kingdom are such that the sacred cannot be mixed with the profane (Arcana Cœlestia, n. 1326.)

The Lord is His Kingdom itself, that is, everything in all the things in His Kingdom. (Arcana Cœlestia, n. 1416.)

The Lord's Kingdom exists by the Lord's presence in everything in it. All that is real about it is the Lord. This becomes plainer when we consider the manner of His presence. The idea of the Lord's presence involves the ideas of the nature of love and the nature of man. God is love. Love in its essence, Swedenborg says, is to love others outside of oneself, to desire to be one with them and to render them blessed from oneself (True Christian Religion, n. 43). Man is such a being that he can respond to this love. A real response involves the possibility

of refusal. One does respond by accepting this love. But acceptance does not mean merely allowing oneself to be loved. If God's love finds a place in one's life, it has still the same nature. It must spend itself on others as it was spent on him. Still it is true that it is God's love acting; it is indeed God Himself. He is everything in everyone in His Kingdom.

Likewise with other created things besides persons. They exist as a means by which God can give Himself; and so they owe their existence to God's presence in them.

FREDERIC R. CROWNFIELD.

CURRENT LITERATURE

A SIMPLE INTRODUCTION TO NEW-CHURCH DOCTRINES.

The Bridgewater Young People's League has found Drummond's "New Church Manual"* a good beginning for its doctrinal study, preparatory to the taking up of "Heaven and Hell". The several chapters—on the mission of the New Church, Emanuel Swedenborg, the Lord, the Word, prayer, the way of salvation, life in this world, life in the world beyond, sacraments of baptism and the Holy Supper, the Sabbath day, Divine Providence, the Grand Man, church membership—have formed convenient units for an evening's treatment with the young people.

Generally speaking, the Manual presents things in a fresh and interesting way. An example is the following:

> The Father was in Jesus, as the soul of man is in his body; and the Holy Spirit was from Him, as the breath of a man is from his body. It is the soul that sends the body to do its bidding. So Jesus was sent by the Father.

One might not be willing to agree that the statement of the meaning of hell to be found on page 21 of the Manual, is the best possible:

> To be saved must necessarily mean to be made safe from hell. But hell is not to be thought of as a place of punishment to which people who have not been saved are sent. Hell exists, it is true, in a place; for where there are people there must be a place to hold them. But it is not the place that makes it hell; it is the people who make it that.

**A New Church Manual;* for Junior Members and All who Seek a Simple Introduction to New-Church Teaching. By Rev. H. Gordon Drummond. London: The General Conference of the New Church. 46 pp., 12mo. Paper, 20 cents.

To us it seems a masterly way of dealing with the matter of space in the other world, which may perhaps be restated in these words: Space apart from state does not exist in the other world; but space, the product of state, does exist there.

H. S. CONANT.

MR. HALL'S NEW BOOK.

The collection of essays entitled "The Lordship of Jesus"* from the hand of the Editor of the *New-Church Herald,* Rev. Charles A. Hall, is a book of friendly and charming discussion. Now and then it turns too hortatory for the essay, and at these points the book is least satisfactory; but for the most part it is friendly talk on the highest subjects, buoyant and graceful.

There are nine essays in all, attractively entitled "The Lordship of Jesus," "In Spirit and in Truth," "The Idle Word," "The Lord Blessed by Man," "The Descending City," "A Message of Good Cheer," "The Witchery of Music," "The Power of an Ideal," and "The Ministry of Sorrow." In the opening essay Mr. Hall discusses appealingly God as we may know Him in the Risen Christ or in His Divine Humanity, and follow Him. There are some clear discriminations here, by the way, from the corporeal conceptions into which our thought on the subject of the Divine Humanity can be betrayed. In the chapter called "In Spirit and in Truth," the theme is "spiritual goodness." "The Idle Word" considers the idea of judgment, how Divine judgment is effected, and especially what the records are which are passed on. In "The Lord Blessed by Man" the existence of inner and outer "man" in us is pointedly urged on our reflection, and the necessary ultimate correspondence of the two in a consistent spiritual character is well enforced. Whether the Scripture, however, which Mr. Hall employs here will bear the meaning he gives it, is ques-

**The Lordship of Jesus;* and other Essays. By CHARLES ALBERT HALL, F. R. M. S. London: New-Church Press, Ltd. 1925. 128 pp., 12mo. Cloth, $1.00.

tionable; when the Psalmist addresses his "soul," this is only an elevated way of addressing himself; it is not singling out any "inner man" in him. "The Descending City" catches and conveys the essence of *Revelation's* final promise; it appreciates the deep realization this city will be of the highest human hopes; and the truths of which we have a statement in the Theological Works it places in the life and mind and habit of a redeemed humanity with which the Lord can be united, and considers them as that humanity's inspiration. "A Message of Good Cheer" is a discussion of Providence and of one of religion's chief fruits, the optimism which goes with a knowledge of God. "The Witchery of Music" succeeds in making one feel that essential order which God has put at the heart of things, and which, as it works out, will do away with the great discords in human life, such as war itself. Quietly Mr. Hall works with the thought of the correspondence of music with human affections and aspirations, and does an effective essay in a difficult region, talking of things which ultimately we must feel if we are to know them, and of a music for which we must have ears. "The Power of an Ideal" is a practical presentation of a distinctive piece of the psychology of the Theological Works; how the understanding has been providentially set free from the dominance of the existing will of a man, so that it can go scouting, as it were, to show the man his way, to confront him with standards he is to reach towards, to sketch him a better self for him to impersonate, in short to hold the image of God before him to realize. The book closes with a thought or two, slight and fragmentary, but worth while, on what sorrow can serve for under God in a life.

One likes to think that this way of presenting the good of the teachings of the New Church, in which the doctrine is used in the discussion of the thing or the reality of which it speaks, and not set forth simply as so much doctrine and for its own sake, will have an increasing number of books to represent it in our collateral literature.

WM. F. WUNSCH.

PSYCHOLOGY FOR RELIGIOUS TEACHERS.

"Psychology for Bible Teachers,"[1] is an excellent study of mental life from the point of view of the older, well-recognized psychology. Dividing the mind into knowing, feeling, and will, the author gives due attention to instinct, heredity, habit, emotion, motives; and puts special emphasis on imagination, and the laws of suggestion, with reference to story-telling and ideals of character-building in Bible teaching. Mr. Annett has spent fifteen years in India as the director of teacher-training for the World's Sunday School Association, and he dwells on the practical principles of psychology without indulging either in critical references to matters in dispute or in any statements on points of doctrine which might limit the use of his book. He briefly considers the unconscious, and the possibility of sublimating unruly desires, but does not permit himself to be carried away by interest in psychoanalysis. The limited psychology of most text-books on the subject is supplemented by studies of intuition, conversion, and "the heart"; and the chapter on conscience is uncommonly clear and persuasive. References for systematic study and questions for review are appended to the volume. The spirit of the book is excellent too, and it should serve any Christian sect equally well. If one were to criticize it adversely in any way, it would only be by way of query whether any psychology for Bible teachers can be complete without introducing not merely supplementary ethical teaching, that is, a doctrine of conscience, but also a spiritual doctrine with reference to the inmost region of the soul, so that teachers may the better know what "the heart" is in man, and what are the sources of its guidance and influx. This wisdom concerning the "inmost" the New-Churchman would supply, and so Mr. Annett's volume might be used to advantage as a text-book in New-Church Sunday schools.

That there is need of a text-book in psychology to aid in the application of New-Church doctrines in Sunday-school

---

[1] *Psychology for Bible Teachers.* By Edward Aldridge Annett. New York. Charles Scribner's Sons. 1925. 241 pp., 16 mo. $1.50.

teaching, is shown by Mr. Schreck's three addresses, recently published in pamphlet form.[3] Mr. Schreck proceeds entirely from the point of view of the doctrines, as applicable to infancy, childhood, and adolescence, without considering whether the doctrines as he apprehends them imply a complete psychology. That the psychology he has in mind is essentially intellectualistic is plain from the advice he gives in regard to teaching the catechism, and having it committed to memory. He omits the appeals to the imagination and the emotions, which show how and why Bible stories can be made effective. The human mind as he describes it, is not the whole mind as psychologists know it in our day. Yet by implication the doctrines which he emphasizes involve the very principles needed to bring his addresses and Mr. Annett's book into unity. The opportunity is open for some one to make this unity explicit by teaching an adequate psychology of the spirit, one that is limited neither by doctrinal prepossessions nor by lack of familiarity with the best results of the rapidly growing psychology of the present time.

HORATIO W. DRESSER.

THE SENSE OF IMMORTALITY.*

Mr. Cabot opens his topic concerning the immortality of man by saying that it is "at once the most debated, the most obscure, and the most vital that I can conceive." The reviewer, having heard from their own lips the Ingersoll Lectures by William James, Josiah Royce, and John Fiske, is struck by the difference in treatment by the writer before us. He founds his belief in immortality on the fact—born of religious

---

[3] *Child Psychology in the Light of the New Church as applied to Religious Training.* By REV. E. J. E. SCHRECK. Boston, Mass. New-Church Union. 42 pp., 12mo. Paper, 30 cents.

**The Sense of Immortality.* By PHILIP CABOT. Cambridge: Harvard University Press. 1924. 50 pp., 16mo. (Ingersoll Lecture Series.) Paper, 50 cents; cloth, $1.00.

experience—that "God is faithful." The Divine Being is Himself immortal; and Jesus proclaims that all men are sons of God, and therefore immortal (pp. 4, 25). Mr. Cabot continues, "It is my firm belief that this life and the next are all of a piece . . . . The future life will start where this one stops or nowhere." He condemns the effort to graft faith onto the stem of logic, and he pleads for those young in faith: "I bid you beware how you send the infant soul to spend a week end with Science in the house of Logic. It may come home with a cold in its heart" (pp. 6, 46). This is essentially true of natural reasoning from the testimony of the senses. Species in nature may become extinct; but Mr. Cabot discriminates between matter and spirit, saying, "But I bid you remember the law of the conservation of energy. The animal or plant or the body of man, if disobedient, may die; but energy and the soul are immortal" (p. 39).

Swedenborg defines the origin of human immortality as follows: Man, endowed with rationality and freedom of will, "is born into the faculty of understanding truth and of perceiving good, whereby he has connection with the Lord and thence lives to eternity" (Apocalypse Explained, n. 548). Mr. Cabot says that faith in God comes to men in answer to a hunger for Him; they surrender their will to His, are born again of the spirit, and will enter the Kingdom of Heaven (p. 27). Swedenborg says that faith is formed by man's approaching the Lord, learning truths from the Word, and by living according to them (True Christian Religion, n. 215).

The book before us is sometimes obscure and a bit self-contradictory. We are told that man's spirit released from sin is a part of God (p. 33); but the error has been neutralized in a beautiful illustration on page 24, where the soul of man is compared to a fountain in Eden supplied with living water from God, which pours over the garden serving mankind with inlet and overflow always open. "But sin will stop the inlet; selfishness in refusing to pass on God's gift will cut off the supply; and the water in the basin will stagnate and go rotten."

The *Atlantic* has given us Mr. Cabot's biographical sketch of his vivid religious experiences, culminating in a happy solution at fifty years of age.

EDNAH C. SILVER.

"THE CO-OPERATIVE MOVEMENT IN RUSSIA."*

In final analysis there is no more democratic movement in the world than the consumers' co-operative movement; and if as Christians we have faith that in the Providence of the Lord democracy—real democracy, internal as well as external—is ultimately to prevail in the political field, it is but a step to faith that it will eventually prevail in the economic field also. It would be out of place here to attempt any forecast of the changes that this will involve; but they will undoubtedly be profound. The book before us, however, sketching as it does the transformation in Russia during the past century and more, involving the story of the enfranchisement of the serfs and the progressive amelioration of the condition of the masses of the people as regards personal liberty and future economic prospects (the latter largely through the growth of the co-operative movement), and incidentally recording the recent elimination of the hereditary autocratic government and the hereditary landed nobility, as well as the tyrannical efforts of the Soviet régime to bring about a communistic nationality, and the reaction of the voluntary co-operative movement to such exactions whereby it promises eventually to become dominant throughout the nation,—with all this as its story, the book before us is of interest as a study of democratic tendencies in a country that not long ago was an absolute monarchy.

In a review of this book that appeared in *The New York Times* a year or so ago, we find the following estimate of it, in which we heartily concur:

To say that Mrs. Blanc has uncovered a large section of Russian history that is as good as unknown to the Western world, and which

**Co-operative Movement in Russia.* By ELSIE TERRY BLANC. New York: The MacMillan Co. 1924. 324 pp., 8vo., with bibliography. $2.50.

for political purposes has been persistently misrepresented to Russia's hurt, is only to say that the book is of first-rate importance for a proper understanding of the place of the new Russia in the world.

On his return from Europe, Senator Brookhart is reported to have said:

> In Russia, co-operation has triumphed over war, over despotism, over Communism, and over death.

Of course, those who trust to our daily papers as giving true information with regard to anything that militates against the precept so ably expressed by the poet Wordsworth in one of his sonnets by the words "The wealthiest man among us is the best," will not care to spend time upon this treatise; but those who do not trust the daily papers with regard to anything involving the fundamental principles of real Christianity, and who are interested in the genuine welfare of the entire brotherhood of humanity, will find much to interest them in this study.

After an introductory couple of chapters presenting a survey of Russia in the nineteenth century from the standpoint of the common people, and the co-operative movement in its beginnings, the remainder of the book is devoted to recounting the history of the movement since the year 1900. The beginnings of co-operation in Russia were not in accordance with Rochdale principles, but involved small groups of craftsmen in a common occupation, such groups being known as "artels." The efforts of the Soviet government to transform Russia into a communistic state, resulted in one great good to the co-operative movement as embodied in these "artels" of producers, in that it aroused in the minds of those who were associated with such loosely organized groups the consciousness that in final analysis they were but individual parts of a great general movement feeling its way towards co-ordinated organization and unified solidarity. In this connection Mrs. Blanc informs us:

> In general, the tendency to work out a plan uniting co-operation into one complete whole is manifest everywhere. . . . The co-operators are privileged to work hand in hand with the government for the

economic welfare of the community as a whole. The old independent, individualistic mode of thinking is gone, and there is a deeper correlation between the government and the co-operatives. The unity is manifest in various concessions whereby the government protects the co-operatives against the machinations of the capitalistic ventures in Russia. (P. 263.)

The final chapter of the book deals with the efforts of the co-operative movement in Russia to universalize popular education,—a movement of very great promise. And the closing words of the chapter must arouse an echo in the hearts of all who look upon the co-operative movement as pregnant with general benefits for the future:

The imperialist diplomats of the Allied Powers . . . . are still struggling over power and booty . . . In the meantime the co-operators of the world are uniting on an international basis and are indicating a possibility of world-wide peace and democracy. In this movement, which spells possible salvation for all nations, the Russian co-operators . . . are holding aloft a torch of light. (P. 319.)

B. A. WHITTEMORE.

"THE REDISCOVERY OF TRUTH BY SPECTRA."*

Nothing could be farther from the truth than the claim made by Mr. Hall in his work on "The Rediscovery of Truth by the Solar and Other Spectra," that his conceptions are based on science. His scraps of science are misinterpreted and misapplied. He juggles with his numbers, mixes up things natural and things spiritual, and lands in fantasy.

There would be no need to notice such a work as this in the NEW-CHURCH REVIEW, were it not for Mr. Hall's claim (on p. 28) that his pet folly is identical with Swedenborg's system. He says:

I may mention, incidentally, that I had come to the same conclusions that he had, as to the main outlines of the Universe and the laws governing it, before ever I had read one word of his writings. My ideas are deduced from the Natural Universe by observation, physics,

*_The Rediscovery of Truth by the Solar and Other Spectra._ By EDWARD HALL. London: George Routledge and Sons. New York: E. P. Dutton & Co. 1923. 176 pp., 34 illustrations, some of them in color; 8vo. Price $6.00.

mathematics and biology, whereas his were revealed from the Spiritual Universe; yet in these ideas there is nothing contrary to Swedenborg's visions.

Lest this brazen assertion should be supposed to be founded on fact and to imply that this worthless rubbish has some affinity with the things revealed through Swedenborg, it may be well to examine a single instance more closely. On p. 25 we read:

> All entities of the Universe work, move, and have their being from a force center; and by analogy all centers—like entities—are governed in the same way by the Force of the Central Sun of the Universe.

He is speaking of a *natural* "central sun" of the *material* universe. But science has demonstrated that there is no such sun. Oblivious to the incongruities of thought involved, he immediately proceeds to confound this imaginary central sun, which he assumes to control the stellar motions, with Swedenborg's *spiritual* sun—the Sun of Heaven in which the Lord is. But Swedenborg is not talking about a material sun, for he tells us that the spiritual world is not in space. Although Mr. Hall quotes some things which Swedenborg says, such as that "God occupies all space apart from space and all time apart from time," yet he entirely misconceives their meaning. He evidently supposes that the spiritual world resides in an infinitude of empty space. Swedenborg says that all ideas from space and time must be removed from the mind before man can begin to comprehend spiritual things.

The author's vague speculations about color and the spectrum are neither correct natural science nor genuine symbolism. On a fanciful basis of colors and numbers he evokes a cabalistic scheme which he asserts to be both Biblical and scientific and to contain the supreme law of the universe. By purely arbitrary methods extended to chronology he reaches the conclusion that our solar system was created "exactly" 3996¼ years before the birth of Jesus Christ, according to the computations of one J. B. Dimbleby, who ignores all history, not to say science and common sense.

Swedenborg's correspondential interpretation of Genesis on the one hand, including his explanation that the numbers therein

have no relation to time but are to be understood symbolically, and this "physical" and "mathematical" pseudo-symbolism and travesty of science on the other, have nothing in common.

FRANK W. VERY.

"THE NEWSPAPER AND RELIGIOUS PUBLICITY."*

The ministers of our country are neglecting a very important agency in making their church work successful, namely, the daily newspaper,—that is the main contention of Richard B. Niese, News Editor of *The Nashville Tennessean,* in his little book on "The Newspaper and Religious Publicity." He affirms that "there is no greater agency known to mankind to-day for the spreading of the teachings of Christ Jesus than the daily press"; and that "church attendance can be doubled, yes, increased tenfold, great Bible Schools can be built, and young people's organizations rejuvenated by way of the press."

However much we may be inclined to discount this language as that of a newspaper man, Mr. Niese makes clear his point, that properly prepared and timely news items of a religious nature are entirely acceptable for any daily paper, and especially so if presented on Sunday for use in the Monday morning issue. A minister who goes about it in the right way, can get something into the paper at least once a week, especially if he bears in mind the needs of the Monday morning issue. Some personal acquaintance with the editor, casually made when turning in bits of copy, is desirable; and if one is able to call up the editor to inform him without delay about an accident, or any of the innumerable things that he views as news material, such consideration of his needs will tend to make him more inclined to be liberal in printing religious copy supplied by such informant.

The main purpose of Mr. Niese's treatise is, to tell Christian workers how to prepare items of religious news in a way that

**The Newspaper and Religious Publicity.* By RICHARD BEALL NIESE. New York: Geo. H. Doran Co. 1925. 116 pp., 12 mo. $1.25

will be acceptable to city editors. The principles of newspaper rhetoric are therefore set forth, and of course involve as their fundamentals, clearness, conciseness, accuracy, and common sense; and as an especial requirement in newspaper copy, great stress is laid upon the preparation of what in newspaper parlance is called "the lead," that is, the opening paragraph, which should contain in an attention arresting way the gist of the whole matter, or something especially noteworthy. Of course all such matter should be written with typewriter, double-spaced, and "clean," i.e., so well prepared as to reduce to a minimum the demands upon the editor's time.

It would be well if ministers generally, in addition to some familiarity with rhetorical principles as applied to sermon writing, should also have some training in preparing copy for the press in accordance with the advice of this little book. Any minister who desires to increase the effectiveness of his church work by means of newspaper publicity, would do well to read it.

B. A. Whittemore.

A RECENT WORK ON MYSTICISM

"Lamps of Western Mysticism,"* by Arthur Edward Waite, is a disappointing venture for the book-reader. Its covers are so tastefully gorgeous in their rich blue, green and gold, that all but the elect would be deceived into thinking that treasures of great worth must lie within. But alas! the vogue of works on mysticism and occultism is now so great and their audience seemingly so extensive among the refined and pseudo-intellectuals, that well-nigh anything on the subject gains the advantage of print.

It is perhaps in general to be regretted that so small a proportion of the books on mysticism which come to the reviewer's table are accounts of their spiritual experiences by

**Lamps of Western Mysticism:* Essays on the Life of the Soul in God. By Arthur Edward Waite. New York: Alfred A. Knopf. 1923. 342 pp., 8vo. $5.00.

those who are themselves mystics; so large a proportion by uncritical admirers of mysticism and the mystics, genteel dabblers who delight to dip their fingers in the sacred flame and escape unscorched, mere students of what others have written. To the latter class belongs the present volume. The work of a veteran writer on occultism (magic, alchemy, and rosicrucianism among other specialties), it is neither a work of expository value, as giving the novice an introduction to or summary of the mystics' teaching; nor a work of critical value, as analyzing or interpreting the phenomena of mystical experience; nor a work of devotional value, as seeking to kindle in the reader the Inner Life and communion with God. I repeat: none of these three entirely legitimate objects is subserved. Instead, we have a pretentious and affected fluttering about the subject, a shower of vague, illusive generalities, a procession of names and titles never illuminated by comment. In the middle section of the book the titles of the chapters would lead one to expect a summary or criticism of the historic representatives of mysticism; but to criticism or even laudatory interpretation the writer never descends. He prefers to dwell in a region of sentimental vacuity, the dubious elevation of an uncritical idealism. Nothing is defined. We are constantly in expectation that over the page the writer is coming to a point; but the turn finds focus as far away as ever. AUSTIN WARREN

A NEW OUTLINE HISTORY OF THE CHRISTIAN CHURCH*

This book aims to tell briefly the story of the Christian Church "in such a way that its truly essential details shall stand out clearly and enable the wayfaring reader to grasp them." It seeks to enable the intelligent Christian to trace his convictions back to their historical beginnings, while understanding the march of progress and the contributions of each age to it.

*_The Historical Development of Christianity_. By OSCAR L. JOSEPH, LITT. D. N. Y.: Charles Scribner's Sons. 1925. 189 pp., 16 mo. (Life and Religion Series.) Cloth $1.50.

Such a purpose is well worth carrying out. But to give a summary of the history of the Christian Church in one hundred and sixty-three pages of actual reading matter is a task for a genius. That the author is not that, the book gives abundant evidence.

First of all he has erred in not making a more careful selection of material. He has tried to crowd too much in, and so is reduced to merely mentioning many things. Here is a particularly flagrant example:

> The International Sunday School Association, the Young Men's and Young Women's Christian Associations with their comprehensive programs, the Christian Endeavor Society, the Epworth League, the Luther League, the Brotherhood of St. Andrew, and the Women's Foreign and Home Missionary Societies still display considerable activity.

Such an unilluminating list of names might much better give place to greater detail in the treatment of more important features, for example, Arianism, which is so summarily treated that one is left with quite a wrong impression of it.

There is a conspicuous absence of what might be called interpretative detail. There are paragraphs which try to interpret what is happening, but because the interpretation and the events are not closely enough linked, their value is much impaired. At times, too, the generalization seems to pass beyond the facts. Here the most flagrant example is probably the following:

> There now exist two types of attitude—that of intolerance and dogmatism, traceable to Puritan influence, and that of tolerance and broadmindedness, coming from the Pilgrims.

This contrast of Pilgrim and Puritan, and of their influence, is certainly novel; and here certainly one needs corroborative detail.

Although the circumstances demand a crisp, clear style, the writer is unduly prolix. Often, too, he has tried to crowd too much into one sentence, with disastrous results to the elementary requirement of unity.

But although these and other small faults prevent the book

from fulfilling the promise of the statement on the jacket, it can yet be a very useful book. It is readable, and would serve admirably to review an already acquired knowledge of its subject. In the hands of a competent teacher, it would probably have no rival as a text for groups making an elementary study of the subject. An excellent bibliography, an appendix on "Reference Literature for Each Chapter," and a list of "Subjects for Research and Class Discussion," will go far toward compensating for the sketchiness of which we have spoken.

So, although one may wish that the task had been better done, it is well enough done to be useful. Perhaps that is all one should ask. FREDERIC R. CROWNFIELD.

A HEBREW-CHRISTIAN PUBLICATION.*

The little pamphlet before us, "The Messiah According to the Old and New Testaments," consists of parallel pages of excerpts from the two Testaments, arranged under about thirty divisions applicable to the Messiah, and emphasizing passages of prediction on the one hand and of fulfillment on the other. The compilation is of special interest because prepared by a Hebrew-Christian, and put forth by the Hebrew-Christian Publication Society of New York. Though ostensibly intended as a bit of propaganda literature for use among Hebrews, it is also of value to all Christians as presenting a Scriptural "Harmony of Christianity" based upon the entire Bible. Of course there are numerous quotations from those books that the New Church considers uncanonical; but by far the greater part of the selections are unquestionable from that standpoint, and are of very decided interest to the New-Church student.

We have been requested to state that on application a copy of the pamphlet will be sent gratis to any address. We advise everybody interested to send for a copy. The expense involved in the distribution is borne by Mrs. Finley J. Shepard, who was Helen Gould. B. A. WHITTEMORE.

**The Messiah According to the Old and New Testaments.* Compiled by B. A. M. SCHAPIRO, Managing Director Hebrew-Christian Publication Society, 83 Bible House, New York, N. Y. 73 pp., 24mo. Paper, gratis on application.

THREE BOOKS WORTH READING:

The Massachusetts New-Church Union has recently acquired the entire publisher's remainder of the following books by that ardent Swedenborgian, Henry James, the elder, father of the late Professor William James, the psychologist, and Henry James, the novelist.

One of his New-Church reviewers remarked: "There is nothing of the commonplace in what Mr. James gives to the world. . . No one can carefully read his works without great gain."

The third work listed below contains a long Introduction (119 pages) by the late Professor James, in which he attempts to give a faithful portrait of his father as a religious prophet and genius: "for he was a religious prophet and genius, if ever prophet and genius there were" (p. 12).

"The Secret of Swedenborg; Being an Elucidation, of His Doctrine of the Divine Natural Humanity," by Henry James. 258 pp., 8vo. (Former price, $3.00) **Price $2.00**

"Society the Redeemed Form of Man, and the Earnest of God's Omnipotence in Human Nature," by Henry James. 496 pp., 8vo. (Former price, $2.50) **Price, $2.00**

"The Literary Remains of the Late Henry James; Edited with an Introduction by William James." 471 pp., 8vo. **Price, $2.50**

Order of the

MASSACHUSETTS NEW-CHURCH UNION

134 Bowdoin Street, - - - Boston 9, Mass.

IMPORTANT ANNOUNCEMENT

¶ A cheap, well illustrated and concise life of Emanuel Swedenborg.
¶ Suitable for the use of all the Societies and Missionary Institutions of the Church.

The MISSIONARY AND TRACT SOCIETY of London begs to announce the republication of the

"LIFE OF SWEDENBORG"

By the late J. Stuart Bogg. Revised by Rev. H. G. Drummond.

5 x 7½ inches; 40 pages and paper cover; 15 illustrations.
Price Threepence, postage extra, (say 10c. postpaid).

Order of NEW-CHURCH PRESS, Ltd.,
1, Bloomsbury Street, London, W. C. 1, England

THE NEW CHURCH MAGAZINE

The Quarterly Organ of the General Conference of the New Church in Great Britain is the oldest New-Church periodical. It is of great interest to New-Church people in all parts of the world. Subscription price $1.25 per year, postpaid.

Order from the
Massachusetts New-Church Union
134 Bowdoin St., Boston 9, Mass.

THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

STANDARD EDITION, $1.00 per volume, postpaid
LIBRARY EDITION, $1.50 per volume, postpaid
Also LATIN and LATIN-ENGLISH EDITIONS.
Send for catalogue containing complete lists.

FOR MISSIONARY PURPOSES

we supply the UNIFORM EDITION books (paper) at 5 cents per copy, postpaid. The titles in this edition are: "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," and "The Four Doctrines."

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

16 East 41st Street **New York, N. Y.**